DHAMMA SCHOOL

GRADE 4



The National Anthem of Sri Lanka

Sri Lanka Matha
Apa Sri Lanka Namo Namo Namo Namo Matha
Sundara siri barinee, surendi athi sobamana Lanka
Dhanya dhanaya neka mal palaturu piri jaya bhoomiya ramya
Apa hata sepa siri setha sadana jeewanaye matha
Piliganu mena apa bhakthi pooja
Namo Namo Matha
Apa Sri Lanka Namo Namo Namo Namo Matha

Oba we apa vidya - Obamaya apa sathya
Oba we apa shakthi - Apa hada thula bhakthi
Oba apa aloke - Apage anuprane
Oba apa jeevana we - Apa mukthiya oba we

Nava jeevana demine, nithina apa pubudukaran matha
Gnana veerya vadawamina regena yanu mana jaya bhoomi kara
Eka mavakage daru kela bevina
Yamu yamu vee nopama
Prema vada sema bheda durerada Namo Namo Matha
Apa Sri Lanka Namo Namo Namo Namo Matha

Composed by Ananda Samarakoon

The Dhamma School Song

Sambudu himige sadaham sisilen
senehena apa sirilak daruvo //
Daham pāsale sevanehi vedemin
uāra guṇa dam sita deruvo //

Pas pav - dasa akusal duralā
isi - ko - man hema binda heralā
meth - karuṇā muditādī muni guṇa
sapurā piliveth maga sarasā //

Somi uvanin duṭu duṭuvan pinavana
piya tepulin esu esuvan sanahana
hada betiyen niti - teruvan namadina
udāra guṇa dam sita deruvo
api vemu sirilaka bodu daruvo ///

Composed by Somapala Rajakaruna

DHAMMA SCHOOL

GRADE 4

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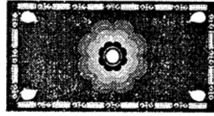
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Message of His Excellency the President of Sri Lanka

Learning takes a child to a higher level by enhancing one's skills, strengths and qualities. It is well accepted that developing a child with good understanding cannot be achieved by school education alone. The focus of the Dhamma School is to lead a child on the correct path of life in keeping with the teachings of the Dhamma.

While it is the responsibility of parents to provide their children with good education and other skills, there should also be parental action to guide the child towards a righteous path rich in moral values.

The Dhamma School service, founded in 1895 by the leaders dedicated to the building of a good society, has, over the years, produced generations of children who enriched the country with their knowledge of the Dhamma and ethical values.

Our gratitude should go to Dhamma School teachers who voluntarily commit their time and energy, towards gifting society with generations of children raised with the knowledge of the Dhamma. In addition, Dhamma Schools also perform a valuable role in building discipline and personality among children through meditation.

My dear child, I wish you will make the best use of this valuable book given to you to gain knowledge of the Dhamma, and that it will help you overcome all life's hardships and challenges in the future!

May you be blessed by the Noble Triple Gem!

Maithripala Sirisena
President
Democratic Socialist Republic of Sri Lanka

March 16, 2015

INTRODUCTION

This text book, designed according to the specified curriculum for the students of Grade 4 of the Dhamma School contains twenty two lessons.

Greater attention has been turned towards the development of the desired skills, and the built-up of the excellent qualities in the students, when introducing the lessons. Similarly, with the objective of effecting a charge in the learning – teaching process that gives prime of place only to the specified subject areas, this text book has been devised to contain activities external to it. Accordingly, the teachers should pay attention to plan for activities suitable to the classroom, as far as possible. It is expected that they will carefully use the Teachers' Manual which is being prepared.

Special attention should be paid to the activities and training exercises that are added on at the end of the lessons. It is essential to concentrate them not only towards the writing of replies, but to motivate the students to absorb them as life-long practices. It is expected that the teachers would pay heed to it.

The children who receive education in grade 4 are within the phase of inter connected psychomotor process. Several drawing and pictures have been presented in a manner that will facilitate their concept formation in proportion to the level of their achievements, and to make the lesson more interesting. Attempts should to made to utilize other relevant pictures etc. The lessons have been presented in a mixture of both the literary language and the spoken language, in consideration of their childhood.

It is expected that through this text book the general skills upon which the curricula of the Dhamma School are based, will be accomplished. Therefore it should be noted that the subject details and activities have been presented as suited to the skills imparted by the Dhamma School. Those skills are named this:

First skill :	-	Lessons 1,2
Second skill :	-	Lessons 3, 4, 6, 7, 8, 13, 20
Third skill :	-	Lesson 14
Fourth skill :	-	Lesson 15
Fifth skill :	-	Lessons 11, 16, 17, 21
Sixth skill :	-	Lessons 5, 9, 18, 22
Ninth skill :	-	Lessons 10, 12, 19

It is the task of the teacher to plan lessons in a manner that will accomplish the above mentioned skills. It is expected that the teacher would, through this approach, inculcate within the students the skills required to live as citizens who are possessed of faith in the Triple-Gem and respect for moral standards.

SKILLS IMPARTED
BY DHAMMA SCHOOL EDUCATION

THE CHILD OF THE DHAMMA SCHOOL

1. Identifies the value of the Dhamma School education and acts with faith in the Triple-Gem.
2. Identifies the character of the Buddha and the other esurient Buddhists and personalizes them.
3. Follows the five precepts firmly and reveres the community of monks, the teachers and the parents.
4. Possesses an accurate and clear perception of the Dhamma and attempts to build-up a personality of benevolence towards himself and others.
5. Is concerned about the physical and mental health and spends leisure fruitfully.
6. Protects with a sense of patriotism, the heritage of the Dispensation of the Buddha as well as the Buddhist cultural endowments.
7. Discerns correctly what should and should not be done in accordance with the Buddhist principles.
8. Identifies the Buddhist economic and political philosophy and adhere to it.
9. Recognizes the Buddhist customs and abstinences, mannerisms and atmosphere and emulates them.
10. Attempts to acquire basic proficiency in the Pali language and the Abhidhamma (Buddhist metaphysics)

CONTENTS

LESSON 1

LET US FONDLY WORSHIP THE WORTHY TRIPLE-GEM

Worshipping the Triple Gem (Teruwana) is a basic characteristic of being Buddhists. We commence any type of work only after keeping the Triple Gem in mind. All ancient books start with the worship of the Triple-Gem.

The Guttila Kavyaya authored by the Venerable Vättäve Thero, is an enjoyable classical book of poetry. Written in an easily understandable lucid style of language, this book is based on the Guttila Jātaka. In compiling this book of poetry, the Venerable Vā tteve had paid homage to the Triple Gem thus :-

1. Siya pin sirin saru
Detis lakunen visituru
Kelesun keren duru
Vandim muni utuman tiloguru

2. Sapurā dasa perum
Pala kala buduva manaram
Haranā bava biram
Vandim adarin anagi sadaham

3. Taman pada vandana
Kala pamanakin nandana
Nivan sepa vindana
Vandim maha sangana muni nandana

Meanings

1. I worship the sublime Buddha hallowed with hundreds of meritorious actions, embellished with thirty two marks of a great being and who has removed defilements.

2. I fondly pay homage to the attractive and worthy doctrine that removes the terrors of the Samsāra and is propounded by the Buddha after fulfilling the ten Perfections (pāramitā)

3. I worship the great community of monks (Mahā sangha), which delights the Buddha, and ensures the comforts of Nirvāna to those who merely pay homage at the feet of the Mahā sangha.

Activities

1. Who is the author of Guttila Kāvyaya?
2. How many marks of a great being are there, as indicated in the first poem?
3. Recite these poems by memory
4. Illustrate with a drawing of an occassion where you had gone to a temple, offered flowers and worship the Buddha.
5. Accustom yourself to offer flowers, light lamps and worship the Triple-Gem each morning and evening at home.

For training

1. Namo tassa munindassa
   Namo dhammassa tassa ca
   Sanghassapi namo tassa
   Tesam tinnam namo namo

2. Namaskāra vevā budu ruvanata – semadā mama budu sarana yami
   Namaskāra vevā dam ruvanata semadā sadaham sarana yami
   Namaskāra vevā sanga ruvanata semadā mahasanga sarana yami
   Namaskāra vevā tunuruvanata semadā tisarana sarana yami

Meanings

1. I worship that Great sage
   I worship that Doctrine too
   The community of monks too, I worship
   I worship those three (gems).

2. May my homage be unto the Gem, the Buddha
   I seek refuge in the Buddha every day
   May my homage be unto the Gem, the Doctrine, the Dhamma
   I seek refuge in the Dhamma every day
   May my homage be unto the Gem, the Community of monks (Sangha)
   I seek refuge in the Sangha every day
   May my homage be unto the Triple-Gem
   I seek refuge in the Three Refugee every day.

LESSON 2

THE VIRTUES OF THE GLORIOUS DHAMMA

One becomes a Buddhist, by seeking refuge in the Triple-Gem. Let us accustom ourselves to be mindful of the Triple-Gem everyday.

Among the Triple Gem, the first Gem (ratna) is the Buddha. You have learnt about it in Grade Three. The second Gem is the Dhamma. Our sublime Buddha, Teacher of the three worlds showed all people of the world the path to goodness by expanding the doctrine (dhamma) during forty five years. Let us recite the following passage which includes the merits of the Gem-the Dhamma, with mindfulness on the virtues of that Gem-the Dhamma, and pay homage to it everyday.

Svâkkhâto bhagavatâ dhammo sanditthiko
Akâliko ehipassiko ōpanayiko
Paccattam veditabbo vinññūhiti.
(By the blessed one, the doctrine is well preached. It is to be realized personally, brings immediate results, invites all to 'come and see'. It takes you to Nibbana and has to be understood by the wise individually)

Poems on the virtues of the Dhamma

01. Mula meda hā aga da
Yahapat lesata muni sanda
Desuven daham kanda
Svākkhātaya kiyā nam lada

02. Mema at bavedi ma
Pilipadī nam sadahama
Lebenuyen pala hema
Yede samditthikaya yana nama

03. Kālayak netiva ma
Maga pala lebeyi hema da ma
Ema aruta etiva ma
Akālika nama darayi sadahama

04. Evidin balanu mena
Anda betiyakin noma gena
Erayum eti bevina
Ehipassika kiyā pevasina

05. Tama sit satan tula
Upadavā gata yutu bala
Eti bevin hema kala
Opanayikaya dahama nikasala

06. Tama tama nena magin
Dahama data yutu menavin
Paccatta vasayen
Veditabbaya kiyati ebevin

Meanings

01. The portion of the Doctrine was expanded by the Buddha in a precise manner at the beginning, in the middle and at the end; therefore it is named as **"Svākkhāto"** (well-preached).

02. If the doctrine is adhered to, the results can be reaped in this existence (bhava) itself. Therefore the name **"Sanditthiko"** (realized personally).

03. The Doctrine yields the constituents of the Path without limitations of time. With this meaning, the Doctrine bears the name **"Akāliko"** (brings immediate results).

04. As it denotes an invitation to 'come and see it', without grasping it in blind faith, the Dhamma is called **"Ehipassiko"** (come and see).

05. The skills that should be fashioned in one's own mind, are always there in the mind, the pure Doctrine is **"Opanyiko"** (takes one to Nibbāna.)

06. The doctrine should be understood by the wise according to their individual intelligence. Therefore the Dhamma is called **"Paccattam veditabbo"** (to be realized individually).

Activities

01. Write in proper order the virtues of the Dhamma as included in the passage dealing with homage to the Dhamma.
02. Recite loudly and attractively the passage beginning with **'Svākkhāto'** with correct pronunciation.
03. Recite the poems that include the merits of the Dhamma by memory.
04. At your home, during the morning and evening, offer flowers and light the lamps in homage, and concentrate on the virtues of the Triple Gem.

For training

Svākkhāto bhagavatā dhammo :-	The doctrine had been well expanded by the Blessed One.
Sanditthiko :-	It provides results that can be seen by oneself during this very life.
Akāliko :-	It brings in immediate results
Ehipassiko :-	It has the merit of inviting, "come and see"
Opanayiko :-	It should be originated in one's mind.
Paccattam Veditabbo Viññūhi :-	It is a doctrine that should be understood personally by the wise.

LESSON 03

THE PRINCE LEARNS WELL

In the ancient times, there was a territory called "Shākya" in the central region of India. Its capital was the city of Kapilavastu. A greatly righteous king named Suddhodana reigned in the city of Kapilavastu. Its chief consort was Queen Mahāmāyā.

In those days it was a custom to spend the month of July in ceremonial splendour. All citizens including the king participate in the ceremony of Esala (July). The ceremony culminates on the full monday of Esala.

It was the full-moon day of Esala. On that day the moon of the month of Esala was sparkling in the sky, shedding light all over the territory with its cool rays. Queen Mahāmayā, who participated in the Esala ceremonies, undertook to observe precepts at the end of the festivities and retired to sleep. During that night the queen had a strange dream. That dream was about a beautiful, white and young elephant, with a white lotus held in its trunk who went round the bed of the Queen three times and entered the stomach of the queen on the right side. On the following morning the queen informed the king about the dream that she saw. The king summoned the learned persons and asked to reveal the fortune of that dream.

"Sir, you are very fortunate," they said. "In the womb of the queen a most meritorious son who brings solace to the whole world has been conceived. The conception of a meritorious son is a source of peace for the whole world." Listing to this both the king and the queen were delighted.

It was close to the completion of ten months after conception. Queen Mahāmāyā intimated to the king her desire to go to her parents who resided at the city of Dēvadeha, in accordance with the custom of that day to give birth to the first child at the parents' home. The king caused the highway leading from the city of Kapilavastu to the city of Dē vadaha to be decorated beatifully and sent Queen Mahāmāyā in a great processing to the city of Dēvadaha.

There was a beautiful pleasure garden of Sal trees located in between the city of Kapilavastu and the City of Dēvadaha. Queen Mahāmāyā and her retinue reached that pleasure garden. They stopped there for a short time to view the splendors of that pleasure garden.

That day was the full moonday of Wesak. The trees and creepers, burdened with flowers looked alluring. The slow wind was blousing mixed with the scent of flowers. The bees flew from flower to flower absorbing nectar. Birds flew through and the pleasure garden singing their own songs. Queen Mahāmāyā walked for some distance, enjoying the splendors of the attractive garden, and came near a flower-laden Sal tree. She rested there for some time. At the moment our great Buddha-to-be was born from the womb of his mother comfortably.

The teacher of king Suddhodana was the hermit Asita, also known as Kāladevala. He visited the palace to see the meritorious prince born to the royal family. The king, on seeing the sage prepared to cause the prince to pay homage to him. A great wonder! The two feet of the king came to rest on the matted hair of the sage. At that instant, the sage foresaw with divine eye, the future of the prince. He rose from his seat and paid homage to the prince. Seeing it, the royal father too worshipped the prince with folded hands. It is the first worshipping of the king, the father.

"O great king, this prince of great will become a Buddha in future", announced the sage.

The naming ceremony of the Buddha-to-be was held on the fifth day after his birth. On that day, the majority of the Brahmins of learning, examined the features of the prince's body, prophesied that the prince would become a universal king if he remained as a house holder, or will become a Buddha (Enlightend one) he ordained. But the Brahmin pandit Kondañña stated that the prince would assuredly become a Buddha. The prince was named Siddhārtha, in the sense that he would in future be the Enlightened One and would benefit the people of the world.

On the seventh day after the birth of the Buddha-to-be Queen Mahāmāyā died. Thereafter, her sister queen mahā Prajāpatī Gotamī brought up the prince with great care.

The Buddha-to-be became five months old. It was the time when the fields of the city of Kapilavastu were ploughed. A sowing ceremony was being conducted with the leadership of the king. The young prince was also brought for the occasion. While the nurses were viewing the ceremony, the prince sat cross-legged under a rose-apple tree which was sited close to the field concentrated on inhalation and exhalation. Seeing this wonder, king Suddhodana was greatly pleased and worshipped the prince with folded hands. This was the second time the royal father paid respect.

The prince the Buddha-to-be grew up in comfort, enjoying all luxuries and fame. He reached the age that was suitable for the learning of arts and crafts. At that time the teaching of arts and crafts to the royal princes was entrusted to the Brahmin, the learned

men. King Suddhodana entrustd the task of teaching arts and crafts to prince Ṣiddhārtha, to a Brahmin pandit named Sarva Mitra. The prince learned all arts and crafts required by kings such as law, swordsmanship, archery, horsemanship, control of elephants with great obedience to the teacher, skillfully and quickly.

At the end of his education, an exhibition of the skills of Prince Siddhārtha was conducted in the presence of the citizens. At this exhibition, Prince Siddhārtha displayed his skills surpassing those of all the other princes, and won the trust of the people.

Activities

1. Write in your own words the dream that Queen Mahāmāyā had.
2. What did the learned men prophesy after examining the fortune of the dream?
3. Illustrate the glories incident that took place on the day of the ploughing ceremony.
4. Write two examples that you can gather from the character of Prince Siddhartha.

For training

1.
Guru sita norida vā
Velāva novarada vā
Beti pem upada vā
Akuru uganī Kumaru sonda vā

2.
Kelehi guna dannā
Kī deya yuhuva gannā
Nuvaneti va innā
Kumaru dat deya guruta pennā

3.
Kā visi sitin niti
Weda kemati va venas neti
Guru sit lesa pävati
Kumaru sav sata gevā denagati
(Kāvyasekhara)

Meanings

1. Giving no pain of mind to the teacher, without spoiling his punctuality, generating devotion and affection (to the teacher), the prince learns his letters well.

2. The prince knows what gratitude is, absorbs what is explained quickly, spends his days wisely, and reveals to the teacher what he knows.

3. In body, speech and mind (kā visi sitin), he is unwaveringly industrious, behaves according to the intentions of the teacher. The prince mastered all arts and crafts.

LESSON 4

TO OUR LIVES FROM THE CHARACTER OF PRINCE SIDDHĀRTHA

There are many examples that we can gather from the character of Prince Siddhârtha – the Buddha – to be was blessed with noble qualities, in order to the brighter our lives. We shall attempt to infuse those valuable examples to our own lives and fashion our lives accordingly and successfully.

Prince Siddhârtha, the Buddha-to-be was gifted with a fair, physique that pleased those who looked at him. He possessed such a fair and meritorious figure because of the good deeds done by him during the bygone existences in the Samsâra. Also because he had done good work and maintained desirable qualities. Therefore we shall emulate the character of Prince Siddhârtha and do good work, and gather good qualities to our lives.

Prince Siddhârtha practised meditation from his infancy itself that day of the ploughing ceremony, he developed the meditation on the inhaling and exhaling process concentrating his mind on one object. He developed his intellect through it. This demonstrates to us the fact that whatever we do, should concentrate our mind thoughtfully on it.

We observe through the character of Prince Siddhârtha that meditation increases wisdom, calms the mind and induces one to fashion life in an orderly manner. Taking this trait as an example, we shall utilize the support of meditation to carry on our education well.

Prince Siddhârtha, the Buddha-to-be learned his lessons well by being obedient to the parents as well as to the teachers and by favouring disciplined conduct. He understood well and learned quickly what was being taught, by attentively listening to the teacher. It is owing to this that the prince always retained in memory what was explained once. Therefore let us emulate the character of the Buddha-to-be and practise obedience to the teacher, keen attention to what they teach, and retention of what is taught well in mind.

During the time of his studentship, Prince Siddhârtha learned in a very short time, not only the book knowledge like reading and writing but also all the arts and crafts such as horsemanship, sports. He completed his education during the age befitting for it, surpassing his other friends in speed, aptness and cleverness. During the time the example that we may glean from it, is that we should not spend our time aimlessly during the learning time, but should learn whatever should be learnt quickly and cleverly.

Prince Siddhârtha who learnt all arts and crafts developed a large number of life-skills. But never showed-off his knowledge needlessly; he did not pretend to know, and was not conceited. He exhibited his abilities only on suitable occasions in a befitting manner to the required person. Similarly he possessed the ability to face any challenge firmly.

Prince Siddhârtha completed studies in all arts and crafts in a very short time. Therefore the idea that he was not knowledgeable in any art or craft had been spreading among his relatives. Prince Siddhârtha faced that challenge with great wisdom. The prince appropriately displayed his skills in the royal arts and crafts in the presense of his relatives, thus dispelling their doubts. This is a fine example for those pretend to know about things that they are actually ignorant of and are conceited of what they know. Therefore let us draw an example from the character of Prince Siddhârtha and accustom ourselves to know what we do not know from those who know. Let us not be conceited of what we know, and determine to present our skills at appropriate occasions.

Prince Siddhârtha was humble and modest enough to know from any one, without any reservation about their states, whether high or low, about things that he was ignorant of. Similarly he critically and profoundly examined things seen and knew through enquiry.

Prince Siddhârtha had a habit of visiting the pleasure garden to view its splendours with Channa, his minister and charioteer. While on his way, he saw in several occassions an old man, a sick man, a dead man and a recluse. He got information about these sights by enquiring from his charioteer Channa without downgrading him as a servant. Prince Siddhârta thought deeply about what he saw. He mentally examined them thoroughly. From these we can draw several examples.

We should not hesitate to ask and get information on things not known by us from any person irrespective of his status, whether high or low. We also should make it a practice to be observant of things heard and seen by us.

Prince Siddhârtha desired tranquility more than temporary happiness. He had no expectations of gains, fame or praise. He did not abandon his attempts because of impediments, and proceeded onwards with determination. He had to dedicate himself to his tasks. We shall draw examples, from the character of Prince Siddhârtha who had worked with determination without abandoning his attempts to cause victory, and should ourselves set our mind to work with great effort. This will cause our progress as students.

Let us take these noble examples gleaned from the character of Prince Siddhârtha to guide our lives. In our capacity as students, let us act with determination to obtain high results from our educational activities. Let us select the correct things, and implement them with self-confidence.

Example is better than advice.

Activities

1. Write two examples that you can draw from the character of Prince Siddhârtha, the Buddha-to-be.
2. Submit to your class the manner in which you would act as an examplar in your class.
3. Illustrate with a drawing an occassion that pleased you in the life of Prince Siddhârtha.

For training

Pin manda putun siyayak laduvat	nisaru
Guna näna belen yutu putu ma ya itâ	garu
Eka pun sandin duru veyi lova gana	anduru
Neka taru rāsin e lesata noma vēya	duru

Meaning

One may beget a hundred of sons with less merits. But the son, possessing virtue, intelligence and strength is the best. The moon alone dispels the thick darkness of the world. But it is not dispelled like that through the Ensallations of starts.

LESSON 05

SPLENDOURS OF WESAK

1. Lumbiniyē sâla vanē
Utum vesanga poya dinē
Mahamâyâ maw kusi nē
Maha bosat pahala vunē

2. Gihigeta hita kala kirunē
Sampat häma hära demunē
Sav kelesun mul sindunē
Lovturu budu bava läbunē

3. Upavattana sal uyanē
Setapî mal turu sevanē
Aniyata bava pavasaminē
Sambudu himi pirinivunē

4. Pun pôdâ sanda kiranē
Bo maluway eliya vunē
Sâdu sâdu handa nägune
Vesangē siriyay mävune

5. Dansal täna täna hädunâ
Bosat guna pana pevunâ
Sit suvandin suvanda vunâ
Pansala kala eli vätunâ

6. Gäta bera hēvisi dena nada
Kodi sēsat vilakku mäda
Dotata mal gena sudu ända
Apa yana perahära dutuvada

7. Pahan kûdu häda väda kota
Dalvamu ek vî havasata
Punci site mävena satuta
Sîmâ kala nohäkiya mata

8. Bosat siritē — aganâ
Dasun mavana mana — bandinâ
Torane visituru — dakinâ
Sit satutin opa — vätunâ

9. Bosat guna piri mutu — pata
Palandâ apage gela — vata
Jîvat vuvahot häma — vita
Eyay vesangadinē — satuta

Meanings

1. In the pleasure garden of Sal trees, on the noble full moon day of Wesak the great Buddha-to-be was born from the womb of his mother, Queen Mahâ Mâyâ.

2. He was repelled by the house-holder's life and renounced all luxurios. All his defilements were uprooted. He became the Buddha, supreme in the world.

3. In the garden of Sal trees named Upavattana, he reclaimed under the shadows of flowering trees. Proclaiming the impermanence to the world the Supreme Enlightened One reached complete extinction of existence (pirinivune)

4. On the full moon day, the esplanade of the Bodhi was illuminated with the rays of the full moon. The sounds of Sâdhû! Sâdhû reverberated. Thus the splendours of Wesak were generated.

5. Pavillions for alms giving were put up from place to place. This virtues of the Buddha-to-be were enlivened. The sweet scent of the precepts pervaded. The temple brightened with activity.

6. In the midst of the booming drums, tomtoms, flags, white umbrellas and torches with flowers in our hands and dressed in white, did you see us walking in the procession?

7. Adding embellishments to be Wesak lamps, let us light them in the evening. The delight generated in the minds of the little ones, I cannot delimit.

8. Looking at the variegated beauty of the pandals that create the delightful scenes from the life of the Buddha-to-be, my mind brightened with enchantment.

9. If the life is spent always having worn the pearl necklace which is filled with the virtues of Bodhisatta around our neck, it is the happiness of the Wesak day.

Activities

1. Write the three significant incidents in the life of the Buddha that took place on the full moon day of wesak
2. Write three religious activities that can be implemented on the full moon day of Wesak, as a Buddhist
3. What are the decorations effected in your home in order to celebrate Wesak and make offerings to the Buddha?
4. Create a card of Wesak greetings suitable to be sent to a friend of yours

For training

Sukho Buddhânam uppâdo
Sukhâ saddhamma dēsanâ
Sukhâ samghassa sâmaggi
Samaggânam tapo sukho

Meaning

Happy is the arising of the Buddha
Happy is the preaching of the Dhamma
Happy is the unity of the community of monks (sangha)
Happy is the religions austerity of such united ones.

LESSON 06

DISCREPANCY IN ASSOCIATION (SATTIGUMBA JĀTAKA)

In ancient India, there was a city called Uttara Pancâla. A king named Pancâla reigned there. There the hobby of kings of those days was hunting. One day King Pancâla with his retinue went to the neighbouring forest to hunt.

The king had only to go a short distance through the middle of the forest. Suddenly, a deer ran away very close to the king. Immediately, he jumped on to the Horse's back with his rider and chased the deer. As he had to pursue the deer to a very long distance, the king felt very tired. Therefore he reined in horse of the foot of a cool shady tree. The king got down from horse back and tarried a little at the foot of the tree to allay his tiredness. In a short while, the king slept soundly. The rider too remained close by.

"Catch him! Kill him! Attach him! Stab him! snatch his gold silver!" these screeming sounds were heard by the sleeping king as in a dream. The frightened king immediately arose from his sleep. He looked around spontaneously. Suddenly he saw a parrot perched on a tree and screaming harshly.



The parrot fall into the gang of thieves.

The frightened king became aware of a danger closely because of his foresight. The king quickly sprang upon to horses' back with the rider and left the place. The king continued to hear the screeming sounds "Attack him! Catch him! Kill him! snatch his gold and silver!" until he went a great distance.

The rider with the king entered with great speed another locality of the forest. With their entry, the king heard an invitation made with sweet words – "Come, sit down! Come in! Do not be afraid! Eat these fruits! do not think that you are a strainger!" The voice was not wicked.

The king was amazed. "Who is speaking to me in this great forest?" he thought. He stopped the horse for a moment and looked around.

"Wonderful! There is another parrot speaking nice sweet words!"

"Come In!" the parrot shouted "Sit down! Eat these fruits! Do not be afraid! Do not think that you are a strainger!" it began to repeat looking around, the king spotted a hermitage a short distance away. At that time, the hermits had gone to gather fruits. Within a short time hermit came.

"Isn't this king Pancala?" The hermit recognized the king. The hermit gladly welcomed the King, ushered him into the hermitage and entertains him with fruits.

The king looked inquisitively at the parrot, which was on a perch within the hermitage. Immediately, the king remembered the parrot which he saw a moment before.

"This is a parrot. The other was also a parrot. But the parrot I saw before speaks wicked words. This parrot speaks sweet words. What is the reason for this difference"? asked the king from the hermit.

"Sire, both these parrots are brothers. When they were very young, strong winds with torrential rains blew one day, destroying the rest of these tiny ones."

"One of the tiny parrots fell close to a gang of thieves. The name of that parrot was Sattigumba. He got that name because he fell on a cluster of weapons of the robbers. The parrot became wicked because he associated itself with the robbers. He became accustomed to the wicked words that they spoke.

"The other parrot fell on a platform of flowers of this hermitage, therefore it received the name of Pushpaka.

"O king, both these parrots belong to one mother. But they became different owing to association. They became accustomed to the behavioural patterns of those they associated with". The hermit explained to the king that accordingly association might change any person.



The parrot fall into the hermitage.

2. At first he stole a dress of a friend in jest, but revealed it and returned it to the owner. Although he became a divine being (in the after life), he did not get any dress to cover his nakedness. Therefore, do not commit the sin of stealing knowingly, not even in jest.

3. A king knowingly uttered words of untruth. Instantly, he lost his miraculous power and the earth yawned to pull him into hell, in his human body itself. People of the world, therefore do not utter lies.

4. A person created a conflict among two venerable monks by slandering. Consequently, he suffered the agonies of the hell throughout an aeon. Thereafter he was reborn as a ghost with a putrid face and continued to suffer. Therefore do not indulge in slander from today onwards.

Activities

1. Write down two sinful actions referred to in this string of poems.
2. Explain the actions that you take to refrain your friends from committing sinful deeds.
3. Engage in meritorious actions frequently.
4. Enter in your 'Book of Good Conduct" two of your good deeds.

For training

1. Na tam kammam katam sâdhu
Yam katvâ anutappati
Yassa assumukho rodam
Vipâkam patisevati

2. Tam ca kammam katam sâdhu
Yam katvâ nânutappati
Yassa patito sumano
Vipâkam patisevati

Meaning

1. It is not beneficial to commit deeds, that result in regret and tears with crying faces.
2. It is beneficial to commit deeds, that result in non regret delight and gladness.

LESSON 07

TWO GOOD FRIENDS (Upatissa Kolita)

In the past, in the city of Rajagaha in India, there were two princes named Upatissa and Kolita. These two were mutual friends from their childhood itself. They went on their journeys together. Their thoughts and expectations were identical.

As usual one day these two friends went to see the carnival named "giragga samajja" which was held annually in the city of Rajagaha. While viewing it they were convinced that things like those bringing only a temporary enjoyment were futile. They detested lay life's happiness, and went over to a wandering religious mendicant named Sanjaya, who was famous at the time. They became recluses. They completed the learning of his doctrine in a few days. But they became convinced that the truth they were searching for could not be obtained through his doctrine. Therefore they decided to go in search of another religious person who had realised the truth that they were searching.

"Two of us will take two separate road ways. As soon as such an angust person is met and the truth is realized by one of us, he should inform the other", so they discussed. Thereafter, bidding farewell to the mendicant Sanjaya they left his hermitage.

One day the mendicant Upatissa met a noble recluse going sedately for alms. He inferred that the recluse was a person conversant with the truth that they were searching for, wished to meet him and ask for information.

The venerable Thero, completed the arms round, sat down at a quiet place and partook of alms. The wandering mendicant attended on the Thero offering drinking water etc. until the Thero finished taking food. At the end of the partaking of food, the wondering mendicant entered into a discussion with the Venerable Thero thus:-

"Venerable Sir, you are very sedate, restful and pleasant. Who is your teacher?"

"My teacher is the Blessed One, the Buddha. I comply with his doctrine".

"Venerable Sir, what type of a doctrine does your teacher propound"?

Listening to it, the thero recited the Stanza that includes the basic constituents of the Buddha's doctrine:-

"Ye dhamma hetuppabhava – tesam hetum tathagato aha
Tesam ca yo nirodho – evam vadi mahasamano"

(whatever pheaomena there are generated by causes, their causes as their cessation here been propounded by the way farer (tathagata). So preaches the Great Sage.)

By listening to the very first line of the stanza, the mendicant Upatissa reached the stream winner of the Path to Deliverance (Sotapatti). In this manner, he met the Venerable Assaji Thera, who was one of the team of five monks.

The noble virtue of fulfilling a promise is a feature of true friendship. Accordingly the mendicant Upatissa remembered the promise made to his friend, Kolita. Therefore he worshipped the Venerable Asaji Thero, got the Thero's leave, and went in search of the mendicant Kolita. This reveals the noble virtue of keeping without flouting, the promise made to his friend. We should take it as an example.

By listening to the stanza, "ye dhamma hetuppabhava (whatever phenomena there are generated by causes) in full, the mendicant Kolita too reached the stream winner of the Path of Deliverance". This doctrine is expounded by the Blessed One. He resides in the Veluvanarama of the city of Rajagaha. Therefore we will go there", suggested the mendicant Upatissa to the mendicant Kolita.

Both of them valued the virtue of being grateful. That is why they, after finding the truth, met their first teacher, mendicant Sanjaya, and informed him that the Blessed One had appeared in the world. Invitation too was made to join them to see the Buddha. But the mendicant Sanjaya was unwilling. Therefore, they got their leave, bid farewell to him, went to the Buddha, were ordained and became Arahanta (ones who have attained final emancipation). They received the designations of Great Disciple. From that time onwards the wondering mendicant Upatissa became famous as the great Arahant Sariputta, and the wandering mendicant Kolita as the great Arahant Moggallana.

The great Arahant Sariputta Thero was sagacious. He retained well in memory the noble doctrine expounded by the Buddha. He was accustomed to repeat it in the same manner to the monks. Therefore he was known as 'Dhamma Senâpati' (the general of the Dhamma).

He was humble and modest. He listened with great care even to the words of small novices. One day he was getting ready to go on the alms round, and a corner of his robe was touching the ground. This was indicated to him by a small novice. The Venerable Sâriputta Thero accepted it, arranged his robe properly, praised the novice and went on his alms round.

The respect towards teachers is an example that be gleaned from him. He was reverential to his teachers. Everyday he remembered with reverence his teacher, the great

Arahant Assaji Thero. Before going to sleep at night daily he worshipped the direction of the temple where the great Arahant Assaji Thero resided and slept with his head turned towards that direction. This was his custom.

He himself tidied the monastery where he lived and attended to other services too. With his own hands he cleaned the abode, bedsheets etc., and kept them properly, thus becoming an example to the other monks and the devotees, both male and female, who visited the monastery.

The time dawned for the great Arahant Sâriputta Thero to face the final extinction of existence (parinibbâna). By that time, his mother was not a devotee seeking the refuge of the Triple Gem. Therefore the Venerable Sariputta Thero took permission from the Buddha to face the fixed extinction of existence and went to his mother's residence. It was to undertake his duties towards the mother. The mother of the Venerable Sariputta Thero, listened to the discourses of the Dhamma and reached the stream winner of the Path to Deliverance, and embrased the Buddha Dhamma. The regard shown by the Thero to his mother by opening the path to cross over the Samsaric existence is a valuable example to us.

Gladdened by his success in being able to give his mother the greatest support that could ever be extended, the great Arahant Sâriputta Thero faced the final extinction of existence in the home of his birth on the full moon day of the month of Il. Even the Buddha appreciated the collection of the noble qualities of the Venerable Sâriputta Thero.

The great Arahant Moggallana Thero

The great Arahant Moggallana Thero became supreme among the disciples of the Buddha, the community of monks, who possessed psychic powers. With his supernatural powers he gathered information about the worlds of the divine beings, the Brahmas and the Pretas, disclosed it to the people with kindness for the progress of the people. He was so versatile in propagating the doctrine eloquently that the Buddha too evinced a listen to the doctrine from him.

He earned with divine power the devotion of persons like the banker Macchari Kosiya, who got ready cook rice cakes with his wife in secret at the upper story of his house, driven by the craving to consume rice-cakes. It was with psychic powers that he brought near the Buddha, the elephant with Prince Silava on its back, when King Ajasatta got ready to kill the prince by placing him on the back of that ferocious elephant.

Pleased with these miraculous incidents, even the adherents of other faiths embraced the Buddhist religion. Those who held heretical views were displeased by these and hated the Venerable Moggallana Thero. That is why they physically assaulted him through robbers.

He was nearing his final extinction from existence due to the severe beating that he received from the robbers. He had to face such a calamity owing to the consequences of a sinful action that he had committed during a previous existence.

The Venerable Moggallana Thero went to the Buddha with divine power and worshipped him, obtained his leave, went to Kalasila and faced the final extinction of existence.

The Buddha exhorted the monks to associate with and consider exemplary the great Arahants Sariputta and Moggallana. This reveals that the good students are acclaimed by the teacher. Let us be energetic in connecting to our lives the examples that can be gleaned from the characters of the two chief disciples, Sâriputta and Moggallana, who were praised by the Buddha.

Among the examples that can be added to our lives from the character of the Venerable Theros Sariputta and Moggallana, following too can be sited :-

Associating good friends
Exemplary friendly corrections
Not breaking promises, but sustaining them
Respecting teachers
Treating mother as noble
Avoiding the committance of sins
Gratitude
Utilizing skills for goodness alone.

Activities

1. Who propounded the Buddha's doctrine to Upatissa and Kolita?
2. Write five examples gleaned from the characters of the Venerable Theros Sariputta and Moggallana that can be made relevant to air lives.
3. Illustrate by a drawing the occasion when wandering mendicant Upatissa met the Venerable Assaji Thero.

For training

Ye dhammâ hetuppabhavâ – tesan hetun Tathâgato âha
Tesan ca yo nirodho – evan vâdi mahâsamano

Meaning

Whatever phenomena there are, generated by causes, their causes as well as their cessation have been propounded by the Way Farer (Tathâgata). So preaches the Great Sage.

LESSON 08

THE MOTHER OF THE BUDDHA

Queen Mahamaya and Queen Prajapati Gotami were the daughters of the Sakyan clansman, Amjana of the city of Devadaha. The elder sister queen Mahamaya was the chief consort of King Suddhodana.

Queen Mahamaya died on the seventh day after the birth of Prince Siddhartha. The protection of the prince who lost the Love of the Mother was entrusted to Queen Maha Prajapati Gotami, simultaneous with her becoming the chief consort of King Suddhodana. She brought up prince Siddhartha with great love and affection. She cherished him showering him with the same affection that she displayed towards her own son, prince Nanda. She was a step mother of great virtue.

The renunciation of the lay-life by prince Siddhartha caused an unbearable sadness in her mind. But on hearing that the Buddha-to-be had become enlightened she felt delighted. On the occassion of the first visit of the Buddha to the city of Kapilavastu, she listened to his doctrine and entered the stream of the Path to Deliverance.

The ordination of her son Prince Nanda and of her grandson Prince Rahula gave her immense heart-burn. Meanwhile there occurred the demise of King Suddhodana. Owing to these incidents, she detested lay-life and thought of becoming a recluce.

By that time the Buddha was residing in the Nigrodharama of the city of Kapilavastu. Maha Prajapati Gotami accompanied by five hundred Sakyan princess came to Nigrodharama and requested permission to enter the Order. But observing that the time was not opportune for it, the Buddha refused to give permission. Thrice she requested, thrice the Buddha rejected it. But she was not discouraged by it. Along with five hundred princes, she shaved her hair, clothed herself in yellow robes and took the guise of recluses.

The fifth year after Enlightenment dawned. During that time, the Buddha was resident at the Kutagara Hall in the City of Vaisali, Queen Mahapajapati Gotami, although her request was thrice rejected, thought undaunted that she should again request permission to enter the Order. For that purpose, she and the five hundred princes, dressed in yellow robes, covered a long distance by continued walking and came to the Kutâgâra Hall where Buddha was residing.

By the time when she reached the Kutagara Hall she was utterly exhausted. Her two legs were reddened and wounded. This group remained near the gates of the Kutagara Hall with the intention of meeting the Buddha. The venerable Ananda Thero was struck with compassion at the sight of the exhausted Prajapati Gotami. Therefore the Venerable Ananda Thero asked thus from Maha Prajapati Gotami :-

"O Gotami, why have you come all this distance, exhausted in this manner?"

"O Venerable Sir, I have asked permission to enter the Order thrice before from the Blessed. But I did not receive permission. This time too, I have come expecting ordination."

"O Gotami, wait a little until I inform the Buddha about this and return", said the Venerable Ananda Thero. He went to the Buddha, and asked;

"Venerable Sir, the Blessed One, can women ordain themselves in the Dispensation of the Buddha and adhere the knowledge of the Path (to Deliverance)?"

"Ananda, with continued effort even a woman will find no obstacles in the Path to Deliverance," said the Buddha.

"It is so, Venerable Sir, the Blessed One, your step mother has come here with five hundred princesses expecting ordination. Please grant them ordination and higher ordination," he requested.

Queen Maha prajapati who received permission upon the request of the Venerable Ananda Thero, ordained herself along with the five hundred Sakyan princesses. It was the beginning of the Order of Bhikkunis.

She listened to the doctrine preached by the Buddha developed mindfulness on subjects for meditation, and attained Arahanthood within a short time. By that time the women did not enjoy a significant position in the society of India. The provision of opportunity for women to ordain themselves in the Dispensation of the Buddha, great advantages came their way. It was Maha Prajapati Gotami who acted to user in an acceptable position in the society for women by starting the society of Bhikkunis. Therefore, a great service was rendered by the Venerable Theri Maha Prajapati Gotami to the Society of Women.

A special designation was accorded to the Venerable Theri Prajapati Gotami by the Buddha. It is the supreme position among the Theris who were knowledgeable about the long term existence of the Dispensation of the Buddha. She was honoured with the respectable title of "Buddha Mata (Buddha's mother) on account of her great devotion and affection displayed in the upbringing of Prince Siddhartha.

When she completed her one hundred and twentieth year of her birth, the time came to face the final extinction of existence. By that time the Buddha was in residence at the Kutagara Hall of the city of Vaisali. She came there, paid homage to the Buddha, obtained permission to face the final extinction of existence, and returned. At that moment, the Buddha with the retinue of monks, escorted her upto the gates of the Kutagara Hall as a show of respect to the Buddha Mata.

The Buddha accompanied the funeral procession of the Venerable Theri Maha Prajapati Gotami, who had faced the final extinction of existence, as an escort. The one and only lady of eminence who received such extensive honour was the Venerable Theri Maha Prajapati Gotami.

The character of the venerable Theri Maha Prajapati Gotami, who was in possession of the noble qualities of sympathy, affection, compassion, patience, will power, dedication, undaunted perseverance, is an example not only to the women, but also to the entire society.

Activities

1. What is the designation accorded by the Buddha to the Venerable Theri Maha Prajapati Gotami?
2. Write two examples that you can gather for your life from the character of the Venerable Theri Maha Prajapati Gotami.
3. Illustrate in a drawing the journey, through walking, of Maha Prajapati Gotami with five hundred princesses towards the Kutagara Hall.

For training

Read with devoted mind, and develop your faith.

> "Happy one, I am your mother. You gave me the comforts named the sacred doctrine. I received ordination because of you. Therefore, O great Gautama, you are my father. O great sage, you are not indebted to me for your growing up and protection. May women who desire children receive sons like yourself! The titles of 'Queen mother' and 'royal consort' are plentiful for women. But the designation of 'Buddha Mata (Mother of Buddha) is extremely rare"
>
> (Maha Prajapati Apadāna)

LESSON 09

LET US WORSHIP THE SACRED BODHI

At the time when the great Buddha to be was receiving Buddhahood, it was the sacred Bodhi which provided a shade for him. As a token of gratitude for assisting him to achieve Buddhahood, the Buddha respected it by continuing to look at it without closing his eyes. Let us also concentrate our minds on that glorious and sacred Maha Bodhi, and pay homage with faith in our minds.

1. Yassa mule nisinnova
   Sabbâri Vijayan akâ
   Patto sabbannutm satthâ
   Vande tam Bodhi pâdapan

2. Ime ete Mahâbodhi
   Lokanâthena pujitâ
   Ahampi te namassâmi
   Bodhirâjâ namatthu te

3. Inda nila vanna patta seta khandha bhâsuran
   Satthu netta pamkajâhi pujitagga sâtatam
   Agga bodhi nâma vâma devarukkha sannibhan
   tam visâla bodhi pâdapan namâmi sabbadâ

Meaning

1. The great Teacher achieved encompassing victory, and realized omniscience under its foot. I worship that glorious Bodhi.

2. These great Bodhis were revered by the Lord of the World. I too shall worship it. O the glorious Bodhi, I pay homage to you.

3. I worship on all days the gigantic and sublime Bodhi, equipped with leaves of the colour of blue saphires and a glistening white trunk, revered by the lotus-like eyes of the Great Teacher, blessed with purity and with the name "supreme Bodhi" (Agga Bodhi) and described as a divine tree.

Poems in Sinhala

1. Apa Bosatun hata
Keles saturan dinumata
Sevana dun bo Saminduta
Vandimi buduguna sihikota

2. Apa munidun vetin
Puda lebu bo samindun
Mama da namadin nemi
Mâge venduma veva!

Meaning

1. Keeping in mind the virtues of the Buddha, I worship the noble Bodhi, which provided a shade to our Buddha-to-be in order to gain victory over the enemies-defilements

2. I too shall worship the noble Bodhi, which was adulated by our Buddha. May my homage be to it!

Activities

1. Why did the glorious and sacred Maha Bodhi receive reverence from the Buddha?
2. Recite the stanza used in paying homage to the Sacred Bodhi
3. Illustrate in a drawing the manner in which you, along with the members of your family, worship the sacred Bodhi.

For training

Ranvan pâtin dalu lana Bodhiya
Nilvan patin kola lana Bodhiya
Gautama munindun pita dun Bodhiya
Apit vandimu jayasiri maha Bodhiya

Meaning

We too shall worship the glorious and sacred Maha Bodhi, who brings forth tender leaves of golden hue, and leaves in blue colour, and who served as a Lean-to for the great sage.

LESSON 10

LET US GET READY TO PAY HOMAGE TO THE BUDDHA

"Did you pick flowers, son"?

"Yes, mother"

"Where is your younger sister (nangi)?

"Nangi sprinkles water on the flowers"

"All right son, keep the Basket of flowers on the table. Both of you wash yourselves and get ready to go to the temple". Our father, dressed in white clothes, prepared a quid of betel as offering to the Buddha. Our mother prepared a soft drink from a fruit plucked from the newly sprouting orange tree.

"Son, pick up the box of incense sticks and the bottle of coconut oil from the table" Mother took into her hand the basket of flowers and the vessel containing the soft drink.

"Mother, isn't that the sound of the bell, that we hear"?

"Yes, son. Today is the full moon day. On full moon days, all of us Buddhists go to the temple, Pay homage to the Buddha, undertake to observe the precepts. Everybody will be there at the temple".

All of us walked to the temple. At the entrance gate, the mother and the father removed their shoes and placed them aside. Following them, we entered the courtyard of the temple after removing our shoes and keeping them aside.

"Son, we shall sweep the courtyard and clean it before offering flowers". So saying, our mother placed the flowers, lamps, coconut oil, soft drink etc. on the table where flowers are properly arranged.

Nangi and I with our mother removed the withered flowers from the flower stand and cleaned it. We swept the courtyard. Our mother sprinkled water on the flower stands. Our father prepared the clay lamps for offering to the Buddha. All of us jointly arranged the clay lamps placing the wicks and oil into them.

"Come son, let us wash our hands", said our mother and poured water onto our hands from the pitcher of water.

Sâdhu! Sâdhu!! Sâdhu!!!

All of us repeated thrice the passage of worship, undertake to observe the five-fold precepts, and got ready to pay homage to the three cetiyas. We shall at first worship the Cetiya (pagoda) where the physical relics of the Buddha are enshrined. Our father explained to us that it was called the monument containing physical relics (saririka cetiya)

First of all, we offered the sacred pagoda lit lamps, scented sticks, flowers, drinking water, soft drinks, quid of betel etc. Thereafter we perambulated around the cetiya with the right side of our bodies turned towards it, and keeping the virtues of the Buddha in our minds.

"Secondly, we should worship the sacred Bodhi which provide a shade to the Buddha as a support to attain Enlightenment", described our father. "The Buddha used it to attain Buddhahood, therefore it is called 'the Cetiya that way used by the Buddha' (pâribhogika cetiya). We offered flowers, soft drink etc and lighted the lamps.

"Son, come on and offer drinking water to the sacred Bodhi." called our mother. Immediately Nangi and I went to her. All three of us filled the pots with water, let our father too touch them reverentially. As was done before we perambulated around the sacred Bodhi with the right side of our bodies turned towards it, and keeping the virtues of the Buddha in our minds. Thereafter we offered drinking water.

"Thirdly, we shall pay homage to the sacred statue of the serene Buddha with faith", said our father." The statues of the Buddha built for the purpose of paying homage to the Buddha are called "Memorial Cetiyas" (Uddesika cetiyas)".

We paid homage to the Buddha's sacred statue, cetiya built in memory of him.

Sadhu! Sadhu!! Sadhu!!!

Simultaneous with the raise of cries of Sadhu by the groups who had visited the temple, the most venerable Thero came to the monastery to perform the ceremony of offering to the Buddha. All of us stand up. "Now everybody please sit down," he requested. All who came to worship including ourselves sat down facing the monastery. "Sadhu! Sadhu!! Sadhu!!! uttered everyone. Then with hands folded upon our foreheads, we uttered the passage for paying homage. We offered the homage of sounds (sabda puja) by ringing the bell.

Paying obeisance

Namo tassa bhagavato arahato sammâ sambuddhassa
Namo tassa bhagavato arahato sammâ sambuddhassa
Namo tassa bhagavato arahato sammâ sambuddhassa

Meaning

I worship that Blessed one who is worthy of offerings, the Fully Enlightened One.
I worship that Blessed one who is worthy of offerings, the Fully Enlightened One.
I worship that Blessed one who is worthy of offerings, the Fully Enlightened One.

Worshipping the Three Cetiyas

1. Vandâmi cetiyam sabban – sabba thânesu patitthitan
   Sâririka dhâtu mahâbodhin - Buddharupan sakalan sadâ

2. Supihitiya hema tena – munindu guna sihi karavana
   Dâ bo pilima yana – utum tun se vandim semadina

Meaning

1. I worship all Cetiyas, situated everywhere forever be they cetiyas of physical relics, the Sacred Bodhi or the memorials.

2. Situated everywhere they remind us about Buddha's virtues.
   I worship those three cetiyas – the relics, the Bodhi and the statues.

Offering made by kindling at of lamps

Saddhâya sampadittena – dipena tamadhansinâ
Tiloka dipan sambuddhan – pujayâmi tamonudan

Meaning

I pay homage with faith to the Fully Enlightened One, the Light of the Three Words, who dispels the darkness (of ignorance) by kindling a light that destroys darkness.

Sedehabara sitakin – dalvu pahan eliyen
Tilovata eliya dun – sambudu radun pudanemi
(with the light of a lamp kindled with faith, I pay homage to the Blessed One, who has given light to the three worlds.

Offering of Incense

1. Gandha sambhâra yuttena – dhupenâhan sugandhinâ
   Pujaye pujaniyan tan – pujâ bhâjana muttaman
2. Suvandin suvandavat – me suvanda dum rallen
   Hema pudata nisi vu - sambudu radun pudanemi

Meaning

1. With the swept smelling ingredients and aromatic incense, I pay homage to that noble One who is worthy of homage, and veneration.
2. With this spiraling aromatic smell redolent with fragrance I pay homage to the Blessed One, who is worthy of all offerings.

Offering of Flowers

1. Vanna gandha gunopetam – etan kusuma santatin
   Pujayâmi munindassa - siripâda saroruhe
2. Pujemi Buddhan kusumena nena
   Punnena metena labhâmi mokkhan
   Pupphan milâyâti yathâ idan me
   Kâyo tathâ yâti vinâsabhâvan
3. Pehe suvanda guna eti – me piyakaru vu mal resa
   Pudami budu saminduta – siripâ piyum abiyasa
4. Mal pidu kusalen – senasemi nivan suvayen
   Parava yana mal se – mâge kayat venase

Meanings

1. Constituted with colour, and fragrance, this cluster of flower I offer to the Great Sage's lotus like feet.
2. I pay homage with this flower to the Buddha. I shall achieve Deliverance with this meritorious action. Just as the flowers within so does my body decay.
3. I offer this pretty cluster of flowers which possess colour and fragrance to the Buddha, placing it in front of his lotus – like of sacred feet.
4. By virtue of this good act, I shall enjoy solace from the comfort of Nirvana. My body will be destroyed like the flowers that wither.

Offering of drinking water

1. Pasannam sitalam suddham
   Paniyam madhuram piyam
   Pujemi Lokanathassa
   Arahantassa Tadino.

2. Susitala paivituru
   Me pen miyuru piyakaru
   Hema pudata nisi vu
   Tilona munisanduta pudanemi.

Meanings

1. This drinking water, pleasant, cool, pure, sweet and soothing. I offer to the lord of the world, the Arahant of such good qualities.

2. This drinking water, which is very cool, pure, delicious and pleasant, I offer to the Great Sage, Lord of the World, who is worthy of all offerings.

Offering of medicinal requisites (Gilanpasa)

1. Ojavantan rasavantan
   Gilâna paccayan iman
   Pujemi lokanâthassa
   Arahantassa Tâdino

2. Rasagunopeta
   Me gilanpasa panita
   Hema pudata nisi vu
   Tilonâ munisanduta pudanemi

Meanings

1. This medicinal requisite nourishing and delicious, I offer to the Lord of the world, the Arahant of such good qualities.

2. Delicious, nourishing and plentiful is this medicinal requisite. I offer it to the Great Sage, Lord of the World who is worthy of all offerings.

Offerings of guides of betel

1. Nâgavalli dalupetan – cunna puga samâyutan
   Pujemi lokanâthassa – tâmbulan madhuran piyan
2. Suvanda rasa bulatata – hunu saha puwak musu kota
   Sedu me dehat vita – pudami tun lo tilaka muninduta

Meanings

1. I offer this guild of betel, consisting of betel leaves, chunam and arecanut, sweet and pleasant to the Lord of the World.
2. This guild of betel has been prepared by mixing chunam and arecanut with be fragrant and tasteful betel leaves. I offer it to the Great Sage, who is the chief of the three worlds

Developing loving – kindness

1. Dukkhappattâ ca niddukkhâ – bhayappattâ ca nibbhayâ
   Sokappattâ ca nissokâ – Hontu sabbepi pânino

2. Dukin pelena sat dukin midetvâ
   Biyen salena sat biya nati vetvâ
   Sovin tevena sat somnas vetvâ
   Nitin mehema sat suvapat vetvâ

Meanings

1. May all the beings who suffer from miseries be free from misery – those who suffer from fear be free from fear, and those who are inflicted with sorrow be free from fear.

2. May those beings who are agonized by suffering be free from suffering! May those who tremble with fear be fearless! May these who are distressed with grief be happy! May all these beings be comfortable always!

Transference of merits to deities

1. Ettâvatâ ca amhehi - sambhatan punna sampadan
   Sabbe devâ anumodantu – sabbasampatti siddhiyâ
2. Metek apa sidu kala – pujadiyen res kala
   Pin regena sura kela - leba ganitvâ siyalu sepa bala

Meanings

1. The merits accrued by us so far, may all deities receive and appreciate may they acquire all benefits!

2. May the divine hosts receive the merits we have gathered so far through offerings etc. May they receive all comforts and power!

Transference of merits to the dead relatives

1. Idam vo nâtinam hotu
   Sukhitâ hontu nâtayo (three times)

2. Miya giya neyanta – mepin resa himi vevâ
   E pin balen neyo – sadâ suvapat vetvâ!

Meanings

1. May this merit reach the relatives! May they be happy! (three times)

2. May the dead relatives receive this collection of merits! With the power of those merits let them always be happy!

Seeking forgiveness

1. Kâyena vâcâ cittena – pamâdena mayâ katan
   Accayan khama me bhante – bhuripanna tathâgata

2. Sita kaya vacanayen – pamaven kala varadata
   Sambudu piyâneni – samâ vuva mana mâhata

Meanings

1. O Venerable Sir of extensive wisdom, the Way Farer, forgive me for the faults done by me through the body, speech and mind due to negligence.

2. For the Faults committed through the mind, body and speech with negligence, O supreme Buddha, please forgive me.

   Thereafter we meditated for a short while. We rang the bell thus offering the homage of sound. When we were coming out of the temple the moon had arisen beautifully. The stars were twinkling like a basket of white flowers had been scattered all over the sky by the time we arrived at home.

Activities

1. Name the three cetiyas.
2. Explain in writing the manner in which you worship the three cetiyas consecutively.
3. Write in your own words the meanings of the following words:-
   Circumambulation.
   Washing hands.
   Pitcher of water.
   Memorial cetiyas.
4. Memorise in sequence the stanzas used in conducting the offerings to the Buddha.
5. Prepare a book with the pictures of the Buddhist places of worship that you come across.

LESSON 11

LET US DEVELOP LOVING -KINDNESS

When we worship our parents they bless us, saying, "May my son have the protection of the Triple-Gem! " or "May you prosper!" or "May there be goodness!". It is because our parents love us. In return we too love our parents ask be affectionate to them.

We love our friends too. It is the friends who help us with pleasant thoughts in our misery and our happiness. The intimate friend derives pleasure from the progress of his friend. He comes forward to save the friend when he faces a calamity. Always we should extend loving kindness towards our friends.

The friendly thoughts that we extend to our friends should be stretched towards the foes too. We shall love friends as well as foes. Let us give the instruments like books, pens and pencils etc. that we have to those who don't have them; and thus assist them in their education. Let us wish them well-being and pleasure. Let us develop loving kindness to all friends and foes alike.

We love air neighbours too. We shall speak to them in a friendly manner with pleasant words. We shall abstain from harassing not only human beings, but also all living beings. Let us develop loving kindness and let all beings live happily and freely. Thus we shall always extend loving kindness to all beings including human beings.

Thus extending the kindly heart in this manner is loving-kindness. The development of loving kindness with thoughts of love towards every one is the meditation on loving kindness. Let us accustom ourselves to meditate on loving kindness at least two to three minutes in the morning and evening after offering flowers to the Buddha.

By meditating on loving kindness before one goes to sleep, he can sleep well. He will not see bad dreams. Those who have kind hearts are liked by people, as well as by non-human beings. They get divine protection. A developer of meditation on loving-kindness has no foes. Even animals approach them without fear and doubt. The mind of the constant developer of loving-kindness is pure, his face is handsome; his body will have a glowing skin. We can spend the whole day pleasantly. Therefore we shall accustom and practise ourselves to enter into the meditation on loving kindness daily even for a short spell.

Everyone loves his own self more. Therefore we shall love ourselves first. We shall receive medical treatment to keep our bodies healthy. Similarly we should keep our bodies

tidy. Because we love ourselves. Therefore we should develop loving kindness to ourselves first. Thereafter we shall extend loving kindness to others. How precious is it to be accustomed to extend the same level of love and affection that we feel for ourselves to the others too? Using the development of loving kindness as a meditation, let us practice the extending of love not only to ourselves but also to the others.

Diffusing loving kindness to everyone at one and the same time is a difficult task. Loving kindness should be extended to all beings gradually step by step. However, during this academic year, the procedure on diffusing loving kindness is introduced only for training purposes.

Let us now develop the meditation on loving kindness

All go over to the sacred Bodhi, sit down in an easy posture at a place where the sacred Bodhi can be seen well.

All the boys, sit cross legged, keeping on your left leg your right leg with your sole upturned. All the girls, sit down keeping your tug legs on to a side in a convenient posture.

Now we join our hands and place there on the forehead, and repeat the passage for worship three times in homage to the Triple-Gem. Everyone should now keep your hands down, and place your right palm upturned on the left palm. Keep your upper body and the head straight and close your eyes.

Now let us generate thoughts of loving kindness on ourselves. Slowly meditate in a soft voice that can be heard only by you, in this manner:-

First step

May I be without misery!
May I be health!
May I be happy!

Let us practice repeating in our mind the above, and develop loving kindness towards ourselves. Meditate for the first time in the above manner for two minutes. Thereafter increase the time little by little in the successive occasions. Meditate in this manner for about two weeks.

You would have experienced some consolation and comfort in your mind from the first step. In the next step, we shall develop loving kindness towards all beings, as a training measure.

Second Step

May I be free from misery! May I be healthy! May I be happy! Like myself let all beings be free from misery, be healthy and happy!.

In this manner accustom yourself to meditate daily at a time which is convenient to you. At the end of each and every meditation process, make the following aspiration with folded hands:-

"May this meritorious action of meditation of mine be conducive to the serenity here in this world and in the next as well as to gain composure with the happiness of Deliverance (Nibbana)!.May I be fortunate to achieve Deliverance! Sadhu! Sadhu!! Sadhu!!!.

This meditation can be practiced by promenading too, and by the postures of standing and reclining.

Further guidance will be made available in the higher grades to develop loving kindness step by step.

You will feel great pleasure when you meditate. The mind is purified and this will facilitate learning. Whatever you study, will be retained in the mind. It provides opportunity to spend a life of pleasantness and inspiration.

Kayinut Suvetto – Kisit uvaduru netto
Vetvâ siyalu sathuma- suvapat vu sitetto
(May all beings be happy physically and mentally! May they not face distress!)

Activities

1. Fill in the blanks.
   (i) When boys get ready to meditate, they sit ....
   (ii) When girls get ready to meditate, they sit ....
   (iii) The thoughts of loving kindness should be developed first towards ....
2. Write four characteristics that develop within yourself through the development of meditation on loving kindness.
3. Develop the meditation on loving kindness for five minutes daily during the morning and the evening, after offering flowers and lighting lamps (in honour of the Triple Gem).

For training

1. Mâtâ yathâ niyan puttam – âyusâ ekaputtamanurakkhe
   Evampi sabba bhūtesu – mânasan bhâvaye aparimânan

2. Eka putaku eti mavaka yam se
   Rakinneda putu tama diviya se
   Siyalu sata veta oba da ele se
   Vadanu met sita aparimita se

Meaning

1. Just as a mother, with her own life shields her own son, her only child, from hurt, let all-embracing thoughts for all beings be diffused by you.

2. Just as a mother with only one son, safeguards him like her very life, you also develop mindfulness of loving kindness for all beings without any limits.

LESSON 12

ANIMALS ARE OUR FRIENDS

The right to live upon this earth does not belong to the human beings alone. The animals too have that right. Therefore nobody has the right to destroy lives of or harass the animals. Like men, animals too have likeness to life and fear of death. Therefore all animals attempt to safeguard their lives and to prolong their lives.

If somebody hurts our lives, we do not like it. We do not like to be attacked with stones and roots; we do not like to suffer pain when we are wounded. Like us the animals do not like to be attacked, or to be inflicted with pain or harassment.

An animal kills another animal for its own protection or for food, and not for sheer enjoyment. But man hunts for food as well as for enjoyment man inflicts diverse pain on animals, and robs their right to live.

Animals are innocent. They cannot talk. Therefore they have no ability express their pain or hunger to anyone. Think about their shouting. At most times they express their pain or hunger by shouting, or they shout because of pain and the fear of death caused by various harassments. Therefore let us determine to avoid harassing and causing fear of death in animals by harassing them. Let us accustom ourselves to display compassion towards animals always.

The Blessed One, the most compassionate Buddha displayed kindness to all beings. Similarly he cautioned the people of the world to desist from molesting animals by explaining that like ourselves they too love their lives.

One day, the Buddha on the alms-round saw a crowd of small children who were attacking a serpent with stones and roots. With a serene walk, the Buddha approached them.

"Children," he addressed them. "What are you doing?"

"O Venerable Sir, this is a serpent. We attack him and kill him! They replied to the Buddha.

"Why do you do that to this serpent?" enquired the Buddha.

"This serpent will bite us. If we do not attack and kill him thus," replied the children.

The Buddha listened to those words.

"All right. Do you children like if someone attacks you and wound you?"

Questioned the Buddha from the children,.

"No, Venerable Sir. None of us likes to be attacked. It is painful and wounding".

"Oh is that so? Then like yourselves, the animals too feel pain when attacked. Like yourselves they do not like to be attacked. They also fear punishment. The animals too love life. Therefore children, avoid harassing them let them live freely," the Buddha further admonished them.

The children were pleased because the Buddha had explained with great compassion, and understood the gravity of the wrong done so far by them. They threw away the poles that were in their hands. "It is not right to harass animals, but we should love them. We will not molest animals hereafter", they determined themselves and went to their homes. We shall take this as an example and shall be firmly determined to avoid harassing animals.



Feeding food and water to the animals and birds.

All animals desire to live. The animals are always on the prowl to find food and not to molest anyone. Therefore accustom yourself to provide, whenever possible food and protection to them. Prepare a board to place food for animals on a tree adjacent to your house or on a pole fixed for that purpose. Accustom yourself to place food and water on that board daily in the morning and the evening. Then the animals and birds come to take the food daily will become our friends. We can enjoy with pleasure the sight of animals taking food freely and delightedly, and share their happiness.

Let us love animals. Let us avoid harassing animals.

If it is acknowledged that every one has the right to live, there will be no harm for anyone.

Activities

1. Introduce to your class one occasion during which the Buddha demonstrated that animals should not be harassed.
2. What are the things that you can do to display love and compassion to animals?
3. Note in your book of Good Behaviour the instances when you avoided harassing animals and helped them.
4. Place a vessel of water in your school for the birds to drink, clean it regularly and maintain it well.

For training

1. epâ pute sivupâ paksi
Mokekutavat umba gahannepa
Galakin keta kebilittaki nut
Iratayakin vat atakin vat

2. Ahase yana paksiyekuta ho
Gahaka sitina paksiyekuta ho
Kätapollen gal ketayak vat
Epa epa umba vidin nepa

3. Kurullo ahase piyambamin
Ahasa ma lassana karati pute
Gahaka ävit vahala sitimin
Gahamat lassana karati pute

Bhakti Gita
The Venerable Yakkaduwe Sri Pragnarama Nayaka Thero

4. Sabbe tasanti dandassa
Sabbe bhâyanti maccuno
Attânam upamam katvâ
Na haneyya na ghâtaye

5. Danduwama hema dena täti ganvanavâ
Sämatama maranaya biya gena denava
Tamahata upamâ kota no nasanava
Sämavita märavimen valakinava

Meanings

1. O son, do not attack any animal or bird with stones, pebbles or lakle or even by hand
2. Never shoot a stone with a catapult at a bird flying in the sky, or at a bird sitting on a tree
3. O son, birds beautify the whole sky, flying in the air. They roost on the trees and make the whole tree attractive.
4. All fear punishment; to all life is dear. Comparing oneself with others, one should neither kill nor cause to kill
5. Everyone dreads punishment. Death brings fear to all. Adducing this on oneself, he does not kill and prevents killing always.

LESSON 13

THE MAJESTIC POWER OF A PLEASANT WORD

There was a city named Takshila in the region of Gandhara in ancient India. In that city lived a Brahmin who led his life with great suffering. He brought up a calf, that was obtained from a cattle owner, treating it like his own son. The calf was named Nandi Visala.

The Brahmin loved Nandi Visala greatly, providing it with its favourite food and safeguarding it like his own child. When Nandi Visala grew up in age, it felt great compassion towards its owner for taking care of it with great effort and suffering.

"This Brahmin brought me up with great suffering. He protected me. Now I am very strong. There is no other bull in the whole of India to match me in strength. Therefore I shall reveal my prowess and earn money for him, who looked after me like a father"

So Nandi Visala thought.

"O Brahmin," he addressed the Brahmin who brought it up. "Is there any owner of cattle possessing great physical strength near hear"? he asked.

"Yes, son. There is banker who owns a large number of oxen".

"If it is so, Brahmin, you go to him. Proclaim that your ox can pull at the first attempt a hundred fully-lader connected string of carts. Ask him to bring an ox which is able to compete with your ox. Say that the owner of the winner will be given one thousand gold pieces as a prize".

Hearing this the Brahmin was delighted and hastened to meet the banker who was the owner of the oxen.

"Who owns the strong oxen in this city?" the Brahmin asked.

"There are no other oxen in this whole country of India who can match our oxen, in strength and in the ability to pull heavy loads," said the banker.

"No, Banker, there is an ox who is able to pull a hundred fully laden carts"

"O Brahmin, where is that ox?"

"It lives in my house"

"Then let us conduct a contest of pulling loaded carts with my oxten too"

"All right, we will have a stake of one thousand pieces of gold". The Brahmin obtained the banker's promise and arranged one hundred carts. The day of the contest dawned.

A large crowd of people had come to the city to see the ox who would pull at one attempt one hundred carts.

Those carts were loaded with sand, stones, and pebbles. The ox, Nandi Visala was bathed with scented water, its neck was decorated with garlands. The beautifully addressed ox, Nandi Visala was yoked to the first cart. The Brahmin sat in the cart, and with the goad raised in his hand, he ordered Nandi Visala to pull the cart, speaking to him with rough words.

"Pull you ox!" he shouted, "you untame Animal pull! You wild buffalo, pull at once!". Hearing these wicked and unsavory words, Nandi Visala was overwhelmed with anger.

"This Brahmin calls me "disobedient animal,' when I am not unruly. He speaks to me in foul language," thought Nandi Visala. He was extremely hurt. Therefore, he did not pull the chain of carts and stood in the same place unmoving like a rock. The Brahmin was defeated accidentally. He lost one thousand pieces of gold too.



Pulling the cart by bull Nandi Visala.

The Brahmin was struck with sorrow. He released the ox, came home and tried to sleep, deeply dejected. The ox Nandi Visala returning home after grazing (in a field) saw the Brahmin trying to sleep in dejection. Nandi Visala came close to the Brahmin, and asked nonchalantly as if he was not aware of anything," Why are you sleeping?"

"What sleep for me, who have lost one thousand pieces of gold" the Brahmin said sorrowfully.

"Oh Brahmin, I live in your home so long. Did I break any vessel? Did I urinate on or dirty any unsuitable place? Or did I commit any other wrong?"

"No son"

"Then why did you speak to me in uncouth, foul and rough words, to me who has done nothing wrong?" asked Nandi Visala. Then the Brahmin understood that Nandi Visala was angered by his uncouth and rough words. He felt sorry because of it. Thereafter the Brahmin came near the ox and stroked his head with tenderness, and spoke to him lovingly. Nandi Visala addressed the Brahmin.

"O Brahmin, go to the banker, and arrange a contest again with a stake of two thousand pieces of god," he said.

Having heard this, the Brahmin immediately met the banker. A stake was made for two thousand pieces of gold. He arranged the hundred carts as before, filling them with pebbles etc. He addressed to ox NandiVisala in a grander manner than before. He yoked Nandi Visala to the first among the string of attached carts. This time, the Brahmin did not take a goad into his hand. He did not use fuel language as was done before.

He stroked the head of Nandi Visala and caressed its back. He spoke to it tenderly. "My good darling son, Nandi Visala. Like a good son, pull this chain of hundred carts well. Son, put it with one hard pull." This time, Nandi Visala unhesitatingly, pulled the entire chain of hundred carts at once.

The Brahmin's delight was overwhelming. The large crowds who bet assembled raised shouts of joy. The ox Nandi Visala recveived a lot of wealth. Two thousand pieces of gold was received from the banker. All these came into the possession of the Brahmin. Such is the power of pleasant words.

From that time onwards, the Brahmin and the ox Nandi Visala had the fortune to live happily. This tale is known as Nandi Visala Jataka. This was propounded by the Buddha when he was in residence in Jetavanarama, in order to demonstrate the bad effects of foul language, which was exchanged by some monks in their quarrels.

The ox who demonstrated the value of pleasant words was our Buddha to be. The Brahmin of those days of yore was the venerable Ananda Thero. Even animals dislike foul words. The pleasant words are liked even by the animals. Everyone loves the person who speaks pleasant words. Speaking of pleasant words yields good results. Therefore let us accustom ourselves to speak pleasant words.

Activities

1. Why did not ox Nandi Visala pull the chain of hundred carts at the first instance?
2. What is the main example that you can glean from the tale of Nandi Visala?
3. Illustrate in a drawing an incident of this story that attracted you
4. Enact this tale with your friends, receiving advice from your teacher
5. Select an animal that is being domesticated at your home as a pet. Speak to him with affectionate words. Observe the reactions of that animal.

For training

1. Satam sahassânam dubbhâsitânam
   Kalampi nâgghanti subhâsitassa
2. Yahapat vacanayaka
   Tibena agayen anuvak
   Ayahapat bava rendi
   Vadan siyadahasaka da noma ve
3. Manunnameva bhâseyya
   Nâmanunnam kudâcanam
4. Kiyanne nam honda – vacanayak mayi kiva yutu
   Nomanâ vacanayak – kisi ma vitakadi nokiya yutu ve
   (Some thoughts from the Jataka Pali)

Meanings

1. Even hundred thousand ill-spoken words are not worth an infinitesimal portion of a well-spoken word.
2. even a tiny portion of value in a good word is not available in hundred thousand bad words.
3. One should speak pleasant words, and never utter unsuitable words.
4. If you speak, speak only the good words. You should not speak even a word that is not suitable.

LESSON 14

LET US HONOUR THE CLERGY

It was a Sunday. Mother was seated in the veranda reading a book. I was seated at her feet drawing a picture. Suddenly mother get up from her seat. "Get up, son, get up! Our Venerable Thera is coming. Open the gate quickly."

Simultaneous with her words, I got up and opened the gate. My elder sister (Akka) and elder brother (Ayya) heard our talk and came out of the house to great the Venerable Thera.

"Daughter, prepare a seat for the Venerable thera to sit", said mother and went towards the gate to welcome the Venerable Thera.

My elder brother arranged a seat and my elder sister spread a clean and white coverlet over it.

The venerable senior Thera arrived at our home with our uncle. Mother spread her handkerchief at the Venerable Thera's feet, knelt and worshipped him. I also worshipped.

"O our Venerable Thera, please come into our home," so saying mother invited the venerable thera with reverence. After he came into the house and sat on the chair, all of us knelt down again and worshipped him.

"May you be protected by the Triple Gem!",the venerable thera blessed us.

"Where is the gentleman? Is he asleep?"

"It is so, venerable sir. I will speak to him," said mother, got leave to go to father's room in order to lead father into the Thera's presence. Within a short time father slowly came nea the venerable Thera, knelt at his feet and worshipped him.



The monk comes to the house and
the way of preparing the seat with respect.

"May you be protected by the Triple Gem!"

"Please excuse me, Venerable Sir, I was not aware of your arrival" said my father while he sat down with ease on a smaller chair that was placed nearby.

"How is the gentlemen now? Are you getting well?"

"I am feeling slightly well. I have an aversion to eat," said father with difficulty.

"Today the lady of the house did not come to the Dhamma School to teach. She had informed that the gentleman was sick. That's how I came to know of your illness"

"Yes, venerable Sir!"

While we were discussing, mother with leave obtained from the venerable senior monk went to the kitchen to prepare a soft drink. By that time, the elder sister had prepared a soft drink for presentation to the venerable Thera. With both of her hands, she took over the soft drink and presented to the venerable senior Thera. He accepted it and sipped it.

After drinking the soft drink, the venerable Thera, pointed his hand towards us said, "sit down here, everyone".

It is not suitable for the laymen to sit on chairs of equal height to that of the venerable Thera. Therefore mother unfurled a mat at his feet on the floor for all of us to sit. We sat down on it with great reverence.

The venerable senior Thera gave a short exhortation, chanted the protective discourses (pirit) and blessed all of us including father. "It is almost dusk. The time for the commencement of the openings to the sacred Bodhi is drawing near. I shall have to go, gentleman. Please take your medicine, and quickly recover with the blessings of the Triple Gem!". So saying the Venerable Thera got ready to return.

"With your leave, the venerable sir. Your arrival at our home is a source of great delight-a-blessing for all of us. I already feel a gentleness in my mind," father said, knelt down and worshipped him. Together we all worshipped him.

"May the Triple Gem protect you!", the venerable thera blessed us again. We escorted him for a short distance to the gate.

"Daughter, remove and keep that white coverlet", said mother, on her return addressing the elder sister.

"Mother, why do we place a white coverlet over the chairs that are arranged for the venerable monks?" I asked

"Son, you sit down; daughter you also sit down" said mother looking at us as she wanted to explain why.

"The question raised by my son is very good. We shall honour our venerable theras who always guide us towards the path of goodness, and divert us towards righteous living. We should not offer them those seats that all of us use. The venerable theras should be separated from those things used by the laity. That is why we put on the seats white coverlets and then offer seats.

"We stand on sight of the venerable theras. Arrange seats. Put on white coverlets and offer such seats.

We should respect the other members of the clergy. It is not correct to revile other religions. We should, whenever possible, assist the development of places of religious worship.

Activities

1. Why are the seats, offered to the Buddhist monks, are screened with white coverlets?
2. Write down in sequential order the things that you should do when a venerable Thera visits your home.
3. Illustrate in a drawing on occasion when the chief thera of your temple visited your home.

For training

1.	Dan sil bâva	nâ
	Pin denu anumoda	nâ
	Banasanu desa	nâ
	Pidiya yuttan pudanu	samanâ
2.	Karanuda vatava	t
	Pinkaru guna venima	t
	Sarana sihi vima	t
	Dalos pin dena karava yâpa	t
3.	Abhivâdana silissa	– niccam vaddhâpacâyino
	Cattâro dhammâ vaddhanti	– âyu vanno sukham balam.

Meanings

1. Engage yourself in alms-giving, observing precepts, transferring of merits to others. Listen to the discourses of the doctrine. Your recluse, revere those who are worthy of respect.
2. Attend on serving (others), praise the virtues of those who are engaged in meritorious deeds. Be mindful of the Triple-Gem. Be aware of the Twelve fold meritorious actions and engage in them.
3. Four kinds of moral qualities, namely, long life, good appearance, luxuries and power, develop.
4. For those who are respectful and always attend upon the matured persons, four kinds of moral qualities – long life, good appearance, luxuries and power – are developed.

The length of life, good complexion, physical comfort, physical strength of the person who frequently worships the noble men of virtue and wisdom are developed.

LESSON 15

YOU REAP WHAT YOU SOW

The Loveda Sangarawa is a didactic work of poetry authored by the venerable Vidagama Maitreya thera. It contains a large number of admonitions that are suitable to model our lives.

This lesson consists of several poems quoted from the Loveda Sangarawa. They indicate that the sins committed will result in ill efforts some day, and that therefore one should refrain from committing sings.

1.	Pera anganak ek elu denaka hisa	sindâ
	Siyalanga velandi gini del niraya duk	vindâ
	Eya enga loma ganane is kepum	ladâ
	Mema ranga veya kâtat akusale	ledâ
2.	Keliyata kadak sangavâ yahaluwaku	gene
	Elikota nevata dun minisakuta eteki	ne
	Vili vesmak nolebuni devi vuvat	ane
	Keliyata vat nokaravu sorakamak	dane
3.	Lediva rajek boru bas ki vigaska	yâ
	Netiva riddi balayat e minis ka	yâ
	Polowa pala gena gos vetuni naraka	yâ
	Melova satuni in borukīma naraka	yâ
4.	Pisunu kiyâ sanga denamak venas	kota
	Pesunu ekek niraye kalpayak	sita
	Muhunu kunuwa tava petava vindi	geheta
	Pisunu basak no kiyav ada patan	kota

(Loveda Sangarâwa, poems No. 95, 96, 98, 99)

Meanings

1. A woman, who lived a long time ago, cut the neck of a goat and killed it. As a result of that act, she had suffered misery through flames of fire that engulfed her whole body, and therefore was subjected to severing of her neck a number of times equivalent to the number of hairs of her body. Sins result in this manner. Therefore do not kill animals.

The king pleased with this explanation, later sent for the hermits. He built a hermitage for them in his city, provided them with royal patronage and attended on them. He prohibited the killing of parrots in his kingdom, and gave them freedom to live.

This incident is referred to in the "Pansiya Panas Jataka Kata" (the Book with 550 Birth stories of the Buddha-to-be) as Satti Gumba Jataka.

From the story we can learn the following facts :-
Persons change due to association.
Association with good people is conducive to a person's progress.
Association with bad people brings bad results

Activities

1. Why did the parrot Satti Gumba receive that name?
2. Explain the relationship of the two parrots and their differences
3. What are the example and the moral that you obtained from this tale?
4. Illustrate the occassion :-
   Rain fell-the wind blew.
   Birds' nests were destroyed – the young parrots were thrown off.

For training

1. Na bhajē pâpake mittē
   Na bhajē purisâdhamē
   Bhajetha mitte kalyânē
   Bhajetha purisuttamē (Dhammapada)

2. Pavitu mituru äsurata noma yannē
   Napuru dudana äsurata noma yannē
   Kalana mituru niti äsuru karannē
   Sudana händina däna äsura patanne

Meanings

1. One should not associate, evil-minded and lowly men as friends. One should associate the good and noble as friends.

2. Do not associate with evil friends.
   Do not associate with wicked and bad persons.
   Always associate noble people as friends.
   Identify the good people and count their friendship.

LESSON 16

PRACTISING MEDITATION ON THE MINDFULNESS OF THE INHALED AND EXHALED BREATH

Meditation on the inhaled and exhaled breath is a meditation that we should practice to induce the mind towards one-pointedness. It is a meditation on the breath that we inhale and exhale. It is this meditation on the inhaled and exhaled breath that Prince Siddhartha developed on the day of the ploughing ceremony. It is the meditation on inhaled and exhaled breath that assisted the Bodhisatta Aspirant Siddhartha to concentrate his mind at the moment of his attainment of Enlightenment destroying all defilements. Inhaling is breathing in. Exhaling is breathing out.

Thus the meditation on inhaled and exhaled breath means maintaining concentration with mindfulness only on the inhaling and exhaling of breath.

Breathing in and out is not a premeditated action. It is a automation action taking place we do not be even aware of such a natural action taking place if we do not turn over mind towards it. The process of the meditation in on the inhaled and exhaled breath consists of looking at it with mindfulness.

When you breath in you should become aware and mindful about inhaling *i.e.* I am inhaling, similarly you should become aware and mindful about exhaling, *i.e.* I am exhaling.

Let us train in the development of Meditation on Inhaled and Exhaled Breath

There should be a preliminary preparation for the meditation on Inhaled and Exhaled Breath. It is essential that we sit in a convenient manner, the boys sitting cross-legged and keeping the upper body straight, the girls sitting with their two legs turned to one side. We shall use the counting method as the first step in developing this meditation.

In Grade Three we trained ourselves to practice the meditation on inhaled and exhaled breath for two minutes counting from one to six.

Remember it.

Now keep your mind only on the breath coming in at your nose and on the breath coming out your nose. Identify the place in the nose where the ripple of inhaled breath

touches. Concentrate on the tip of the nose. With your mind look at the inhaled and exhaled breath touch. Concentrate on that only.

Do not allow the mind to go in with the inhaling and exhaling process. Do not think about the path of the movement of breath. Think only about the breath coming in and going out.

If the mindfulness cannot be established in this manner concentrate your mind only in counting number of times that you inhale and exhale.

When the breath comes in or goes out it will touch the tip of the nose or on the upper edge of the upper lip. When the breath thus touches, think only about the point of the touch of and count 'one' mentally. When the breath goes out count 'two'. When the breath comes in again count 'three' when it goes out count 'four'.

Thus count upto six. While counting concentrate only on the breath.

In accordance with the instructions given above, restart counting during the next session from the beginning, from one to seven in sequential order. During the third session recount from one to eight. During the fourth session count from one to nine, and during the fifth session from one to ten. Do not exceed counting over ten.

1. One, two, three, four, five, six
2. One, two, three, four, five, six, seven
3. One, two, three, four, five, six, seven, eight
4. One, two, three, four, five, six, seven, eight, nine
5. One, two, three, four, five, six, seven, eight, nine, ten

When you count thus in order, sometimes you might go wrong or forget the end. In such circumstances commence counting again from the beginning. Take into your mind that the number of sessions of counting should be correct and done in order.

At the end of the meditation, keep your hands on your forehead in the posture of worshipping and repeat thrice Sadhu! Sadhu!! Sadhu!!!

At first meditate in this manner for two minutes, thereafter increase it to five minutes. After words, the meditation on inhaling and exhaling should be developed, extending the duration little by little.

Through the development of the meditation on inhaled and exhaled breath,

The mind becomes tranquil.
Attentive power is increased.
Bad thoughts to not enter the mind.
Sound sleep and restful awakening is facilitated.

Activities

1. What were your feelings when you were engaged in the meditation on the inhaled and exhaled breath?
2. Why do you like to develop meditation? Five reasons.
3. Write down two uses of the development of meditation on the inhaled and exhaled breath.
4. Engage in the meditation on inhaled and exhaled breath daily for too seconds.

For training

1. Suppabuddham pabujjhanti- sadâ gotamasâvaka
   Yesam divâ ca ratto ca – bhâvanâya rato mano (Dhammapada)

2. Divâ re dekehi ma – bhâvanâvata yomu vu
   Utum budu savvo – semada hondin pibideti

3. Kelesun keren tora kara situ tanâmaya
   Nidukin labeyi bamba lova sepa manâmaya
   Dudasun nivan deyi marasen dinâmaya
   Pinakin utum pina nam bâvanâmaya
   (Loveda Sangarawa)

Meanings

1. The desciples of Gotama, whose minds are attached, day and night, to meditation, awake themselves during fully enlightened.
2. The noble disciples of the Buddha who concentrate on meditation day and night, are awakened everyday restfully,.
3. It fashions the mind releasing it from defilements. The delightful composts of the Brahma worlds are attained easily. Deliverance (Nibbana) is realized defeating the hords of Mara. Meditation (therefore) is supreme among all meritorious actions.

LESSON 17

MAKING OUR LEISURE PRODUCTIVE

It was the day when the holidays are declared at the Dhamma School. The topic of discussion among all our class mates was about the manner of our spending the holidays. "Let all of us join in doing a good meritorious action," suggested Upul.

"That is fine," said Saman, "We can note it in our Book of Good Conduct if we conduct a meritorious action".

"What is the meritorious action that we undertake"? asked Kapila.

"Isn't it during the full moon day of the month of Durutu (January) that the Buddha visited Mahiyangana? Let's use our holidays to conduct a procession on the coming full moon day of the month of Durutu commemorating that event," suggested Upul.

Everyone expressed agreement.

We discussed about our intention with the venerable senior thera of the Dhamma School. The venerable senior thera was delighted with it; he informed the other students of the Dhamma School about it and appointed a programming committee too. He divided the students into four groups according to their skills, and allocated the activities of the deed of merit to them.

All of us came to the temple during times of leisure during the holidays and constantly engaged ourselves in the activities of the meritorious function.

Kapila's team attended first of all to clear the courtyard of the temple and the road through voluntary work. The support of the parents and adult students was received adequately in this task. The adults participated in the voluntary work readily. The refreshments were arranged on that day by the parents of Piyumi.

The task of decorating the temple's courtyard was entrusted to Upul's team. The Buddhist flags, positioned from near the entrance to the courtyard of the temple, and everywhere in the courtyard fluttered in the wind. The entire courtyard of the temple was decorated with buntings made out of wrinkled creepers and Buddhist flags. The class rooms were beautified with streamers made in the model of chairs, by the students themselves. The hall where the doctrinal activities take place was decorated with papers embossed

with pretty designs that were created by the student Namal. Pots made of tender coconut leaves lined both sides of the road. Lamps were lighted upon them. Around the courtyard of the Sacred Bodhi, lamps were lighted completely illuminating the entire environment of the temple. There was an attractive Torana erected close to the entrance gate. That Torana had been created with tender coconut leaves. That Torana was built by Asoka and his team.

The team of Saman attended to the decorations along the route of the procession. For that purpose arches and cords made of tender coconut leaves. Buddhist flags were hung across the road. Pots made of tender coconut leaves were seen at different points of the road. In this task the support and assistance of the adults of the village conversant with the art of decorating with tender coconut leaves had been received in plenty.

The preparations of features that add colour to the procession was a task entrusted to Ajit's team, which consisted of students chosen from each class. They were trained in group dancing as the play of pots as well as single dancing. The students of the Dhamma school themselves were trained as tom-tom beaters, crackers of the whip and singers. Some children preferred to peddle bicycles adorned with flowers. They had prepared bicycles with tall flowery decorations.

The holidays were spent on the preparations of decorations. Everyone got ready for the procession, whenever they obtained some respite, with great faith and happiness.

On the full moon day of the month of Durutu (January) at four in the evening, everyone in the village assembled at the temple. The procession consisting of the bearers of white parasols, dancers, singers and musicians positioned itself at the site of the temple. The sound of tom-toms, trumpets and singing was heard to a great distance in the village. Surpassing all those sounds was heard the shouts of Sadhu! Sadhu! Sadhu!!!.

The procession started. All of us walked in the procession with faith in our minds, and mindful of the Buddhas' virtues. The teachers of the Dhamma School guided us. While the procession was wending its way, we received tea and refreshments at several places.

It was at about seven in the night that our small procession returned to the temple after going round the village. But we did not fed any tiredness.

The venerable chief Thera praised us for our success in carrying out this task with dedication and ardour. He also said that he valued the engagement in meritorious action like that with the participation of everyone rather than wasting leisure time idly. He also said that the others should take it as an example.

Activities

1. What basic features should a Buddhist procession have?
2. Indicate in short, the manner of decorating the temple at a ceremonial occasion
3. Indicate two activities that you can undertake to accomplish during the leisure time
4. Illustrate in a drawing a procession conducted at your temple.
5. Enter in your book of Good Conduct, the meritorious actions that you performed with faith in your mind.

LESSON 18

WE SHALL UTILIZE THE USAGES OF THE DISPENSATION OF THE BUDDHA

One year has elapsed since the death of our grand mother. An alms-giving, a meritorious action, is to be conducted at our home on that account. For this purpose firstly the most venerable chief thera of the temple has to be invited and a date allocated. Father got ready in the morning to go to the temple, inform the Venerable Thera about the intended meritorious action and to invite him.

"Father, I also want to go to the temple".

"Yes, quite right. All of us should keep in touch with the temple from our young age. All right, son, get ready", said father delightedly. I got ready quickly and went to the temple with great pleasure.

"Father, look over there. The small good one (Sadhu) is sweeping the compound".

"Stop, son. It is not proper to call the Venerable monks, "Good one" (Sadhu). We address them as "Venerable Sir", "Venerable Thera", "your reverence". Another thing, you don't say "sweeps the compound". It shall be, "cleans the courtyard".

As directed by father I repeated, **"The venerable junior monk is cleaning the courtyard"**

"That's right, Son. We shall accustom ourselves to employ suitable usages of the dispensation when we are engaged in the activities of the dispensation with the Venerable Theras as well as at the temple or the monastery".

Discussing in this manner we went near the venerable junior monk. He welcomed us with a smile. We spread the handkerchief, which was in father's hand, at the feet of the venerable junior monk, knelt upon it and worshipped him.

Thereafter, father and I cleaned the courtyard with the venerable junior monk. At this occasion two devoted mothers were seen coming to the temple bringing with them, the greatest respect the alms **allocated for that day (Peru dana)** in accordance with the catalogue of alms giving.

After cleaning the courtyard, we replaced the instruments used for that activity, in their proper places in proper orders. **"With your permission (Avasaray)**, venerable junior monk," said Father. "We have come to meet the venerable chief thera. **Is he present (veda innava)** in the temple?" he asked.

"Yes, gentleman, at this moment the venerable chief priest is performing his ablutions. He will come soon".

So saying he accompanied us to the **residence (avasa)** where the venerable chief thera **dwelt (väda vāsaya karana)**

"Please sit down," said the venerable junior monk indicating a seat, not tall or high, which was there. He went to the place where the venerable chief thera was performing his ablutions. The venerable junior monk returned in a short while, **"The venerable chief thera (nāyaka hāmuduruvo) is on his way (vadinava)"** he said.

Seeing the venerable chief priest on his way to us, we rose from our seats, and worshipped him touching the floor with five points of our bodies.

"Did you come, just now, gentleman?"

"A short while ago, our venerable sir, we came to present an invitation. But now is the time for alms. May your reverence see us after you partaking the alms. We will wait until your reverence complete the partaking of alms.

"Very well. If that is so, you be kindly seated. I shall partake of alms and return". So saying the venerable thera went to the alms-hall with the venerable junior monk.

Meanwhile I picked up a clean basket that was kept inside the residence and arranged the quid of betel brought from home in a pretty design. That was to present the invitation to the venerable chief thera to arrive for alms.

The venerable chief Thera, completed partaking of alms and returned to us. He seated himself in a nearly seat, prepared for him.

"Gentleman, you said you came to present an invitation", he said interrogatively.

"It is so, venerable sir, one year has elapsed since the death of our mother. We expect to conduct on alms-giving at our home in order to transfer merits on account of our mother. We have come to present an invitation for that purpose", explained father. He gave me the **basket with the quid of betel (dhät vattiya)** to be presented to the venerable chief thera.

"Very good. He is your son, gentleman? We should train our children in these tasks from their young days. Otherwise they will out be accustomed to these", the venerable chief thera said, and accepted it.

"Gentleman, what is the date fixed for the alms giving"?

"It is to be held on the thirtieth of this month. If it is convenient to your reverence, we may confirm that date".

The venerable chief Thera, pondered for a while, rose from his seat and proceeded to his chamber to bring the diary. The venerable chief thera, looked in the diary which was in his hand.

"All right, it is possible on that day," he said

"How many venerable theras should proceed to the alms giving"?

"We expect ten venerable theras, venerable chief thera".

"Very well. We shall get ready for that meritorious action to take place on that day, I shall invite ten venerable theras for alms," so saying the venerable chief thera accepted our invitation with compassion.

Afterwords father discussed for a short while, with the venerable chief thera about information on the meritorious act of alms giving, the Buddhist rites and practices and the activities of the Dhamma School.

"I have to proceed to a cremation ceremony also in the evening. The cremation ceremony of the deceased venerable chief thera of the Abhinavārāma temple will be held at four in the evening today", said the venerable chief thera.

"Then venerable sir, may we return home?" said father

Father and I worshipped the venerable chief thera and the venerable junior monk and returned home.

Activities

1. Write down five usages of the dispensation that you have learnt
2. Why do we stand up as Buddhist on sight of a venerable Thera?
3. Discuss with your teacher about other usages of the dispensation that are not indicated here in this lesson and list them.

LESSON 19

LET US SAFEGUARD GOOD MANNERS

Samanti Akka, the daughter of my elder aunt lives at our home. Both of us learn in the same grade in the Dhamma School. On that day, on our return home after the closure of the Dhamma School, we removed our shoes and placed our books in proper order afterwards we washed our faces, rinsed our mouths, dressed ourselves in clean cloths and put the Dhamma School dresses to the sun to dry.

Mother, who was watching us so far commented, "It seems that you have learnt good customs and observances at the Dhamma School. It may be because she would have observed in us a change that was not there previously.

"Today the venerable thera gave us special instructions at the school assembly of the Dhamma School regarding good customs and observances pertaining to the use of dresses and adornments and to taking of food. We learnt many things from those instructions,. Isn't that so elder sister (akka)"?

"Very good", said mother while making the lunch table ready. "Both of you take your food and narrate the good practices that you have learnt at the Dhamma School for our information".

All of us sat at the lunch table gladly. Mother served rice to father. The elder sister and I served ourselves only according to our requirements. We served ourselves vegetables too adequately.

"Son, that is not enough. Eat more"

"If not sufficient I will serve myself later. It is not right to leave food uneaten and let it go to dustbin. The Venerable Thera see explained to us at the Dhamma School.

The two of us did not let food to be thrown on the floor. Neither did we throw on the floor to those things that have to be cast way like the curry leaves. We placed them on a corner of the plate, and took our meals. While eating father joined us in conversation, inquiring about the programmes of the Dhamma School for the new year. The elder sister Samanti provided the replies.

"Sister, didn't the Venerable Thera tell us that it was not right to talk while eating?"

"No, (younger) brother, what the venerable Thera explained was that it was not right to talk retaining food in our mouths, and not while eating".

"Yes, son, we shall discipline ourselves when we eat food. Otherwise those who see our act of eating will become Disgust," said mother. All of us finished eating, washed our hands with soaps and water went to the verandah and sat there.

"Very good", mother started to talk. "We are very glad to see these two observing the customs and observances that they have learnt at the Dhamma School. What more did they explain about at the Dhamma School" Let us see. It is good to remember them".

"(Younger) brother, you tell",

"One shall wash their hands and mouths well with soap and water. Dropping food on the table and around the plate are bad habits. One should not use plates, cups, spoons etc. in a noisy manner."

"After or while eating, shaking your hands, smearing food all over the palms of your hands, licking your hands and fingers are bad practices."

"Serving yourself with spoons held in hands smeared with food, and touching vessels with hands so smeared are bad practices, as explained by the venerable Thera".

"(Younger) brother has forgotten. Serving food overflowing the plate, and starting to eat by picking food from the middle of the plate of rice are not good. They are bad practices. Eating from a corner of the plate of rice is good".

"The Venerable Thera explained that eating with mouth open and full of food was also a bad practice, and that masticating with closed mouth was agreeable."

"Oh, mother, when Tushara of our class takes food during the interval, he smacks his lips emitting the sound" Cavu! Cavu!. While eating he shakes his hand from time to time. What's more, he dries his hands on his shorts. Those are bad practices. When he is eating, no one likes to sit near him".

"While eating large lumps of rice should not be put into the mouth. Smaller lumps of rice should be eaten. Smacking lips is a bad habit".

"Drinking water within slashing sound is also not good".

"It is not only on the food and drinks, son, that customs and observances are available", said father joining in the conversation. "There are customs and observances regarding the dress and the ornaments".

"Yes father, venerable thera explained to us at the Dhamma School about them too!

"(elder) sister, tell us about it".

"Venerable Thera explained that one should not dress in revealing clothes and in dresses that are too tight for the body, as it was on ugly habit, and also that such dresses revealed their type of upbringing".

"It is best if we dress in a manner befitting a given occasion or place and suitable to one's age. It is not proper for us Buddhists to dress in clothes that are not appropriate. Dressing in dirty or torn clothes or dressing in disorderly manner are bad habits. They are ugly".

"Not only that son", said father. It is necessary to dry the clothes well in the sun, They should be folded, while they are warm with sun light, and should be kept in the proper places. Then they retain a novelty."

"The Venerable Thera also clarified that there should be simplicity, restraint, cleanliness and suitability to the place and occasion in our attire".

Therefore we should determine as Buddhists to accustom ourselves from our childhood, itself to carryout good practices and good manners in taking food and dressing.

Activities

1. Write five good practices in eating.
2. Write two good practices that should be followed in dressing.
3. Follow on daily basis the good customs and observances learnt by you from this lesson.
4. Illustrate in a drawing the good customs and observances that should be observed while eating.

For training

1.	Endumata vedi viyadam	nokaranne
	Vedi kota endumat	nomaganne
	Gamanata gedarata eka	nândinne
	Vayasata pamanata endum	andinne

2. Kēmata kēdara kam nokaranne
Tava mata kiyamin kē nogasanne
Tarahata kēmak visi nokaranne
Eli pita hita gena kēma nokanne

Meanings

1. Let not one expend too much on clothes,
   Let not one dress in clothes that are too short,
   Let not one dress in the same clothes for going out and to be at home
   Let one dress in clothes befitting one's age

2. Let not one be gready for food,
   Let not one shout, "give me more",
   Let not one threw away food in anger
   Let not one eat food while standing on the threshold.

LESSON 20

OUR SOVEREIGN WHO MADE OUR DISPENSATION LUSTROUS

In discussing about the history of the dispensation of the Buddha, King Duttha Gamini is an illustrious ruler whose role cannot be forgotten. King Kavan Tissa who ruled the Rohana region at Magama was his father. His mother was the great Queen Vihara Maha Devi. His only brother was Prince Tissa.

From their childhood the two princes Gamini and Tissa grew up with fraternal love. They received the protection, love and affection of their parents in full measure. They were devoted to the religion and the doctrine and grew up with close connection to the temple. They studied under the venerable Theras. They revered and treated the venerable Theros well, who in tutor advised the princes.

During this time, Chola king named Elara had conquered Anuradhapura and reigned there. He had migrated from South India. Peace and progress of the country was impeded by disasters caused by its enemies. The dispensation of the Buddha declined, and the temples and monasteries were reined. The Venerable Theras who protected the dispensation did not receive sustenance and attention. They proceeded to protective places. In view of these circumstances, Prince Duttha Gamini who loved the Buddha's dispensation greatly had the firm determination to defeat king Elara, free the country from foreign yoke and protect the dispensation some day.

King Kavan Tissa, the royal father did not like to send his son to battle with King Elara. No support was received from the king for that purpose. Therefore Prince Duttha Gamini went to the territory of Malaya and mobilized an army. It was done to fight against king Elara.

The royal mother, Queen Vihara Maha Devi provided tremendous encouragement to her son to develop his national and religious fervor.

Although King Kavan Tissa was not in favour of sending Prince Duttha Gamini for war, he had, with foresight prepared the military background by extending his power. It was done to face a war in future. He had trained an army led by ten great generals and an elephant named Kandula.

Subsequent to the death of the royal father, Prince Duttha Gamini succeeded him. With the guidance of the Venerable Theras and his mother, he acted to free the country from the Chola ruler. In this task he received full support from the ten generals. The task of developing agricultural activities in the country was entrusted to Prince Saddha Tissa.

He proceeded to Digamadulla and developed that region as a fertile range of fields. He stocked all the granaries with the paddy harvest.

King Dutu Gemunu (Duttha Gāmini) waged the national war with the noble intention, "this attempt of mine is not for the acquisition of royal power, but is solely for the protection of the Dispensation." For this purpose the blessings in full were received by the king from the Venerable Theras and the Queen Vihāra Maha Devi.

King Duttha Gāmini secured victory in the war conducted with strategic and organizational skill. The dead body of King Elāra was cremated with state honours and a memorial was established in his memory by King Duttha Gāmini.

All those who passed by had to respect it without discrimination on the ground of race or religion. Those on horse-back should alight. The processions with playing of musical instruments should stop playing and show veneration. These directions reveal that King Dutu Gemunu considered the veneration of even an enemy was noble quality.

King Duttha Gāmini unified the country and established his capital in Anuradhapura. His sole desire was to protect the dispensation of the Buddha. This is why he started to take action necessary to secure the protection of the dispensation after the unification of the country.

The great creations the Brazen Palace (Lovamahapasada), the Swarnamali Cetiya and Mirisavatiya are some of his services to the dispensation of the Buddha. The chronicles state that he had built ninety-nine monasteries inclusive of the above. The ceremony of Wesak was started in Ceylon for the first time by King Duttha Gamini.

The King was so faithfully serene that he did not take food without offering it first to the Venerable theras. One day he ate a vegetable tempered with chilles without offering it to the Venerable Theras first. As a punishment, he caused the Dagoba of Mirisavatti to be built enshrining his lence.

King Duttha Gāmini who did an excellent service with dedication to the progress of the dispensation of the Buddha in Sri Lanka in this manner recorded in a Book of Merits all the meritorious actions done by him, facilitate recollection.

The King fell ill before the completion of the construction work of the Ruvanvali Dāgaba. He requested Prince Tissa to complete the construction work of the Great Stupa before his death. He requested so with the intention of receiving satisfaction by looking at it before dying.

Prince, hearing aware of this, created a finished look to the Great Stupa by covering its incomplete sections with white clothes. He let it be seen by the King.

King Duttha Gamini breathed his last, looking at the Great Stupa from one side and at the Brazen Palace on the other, and recollecting the merits done by him. At this

occasion, the Venerable Theras chanted the Parittas. The Venerable Theraputtābhaya Thera, who was one of the ten generals and later ordained and propounded the doctrine.

King Duttha Gāmini, worked for the development of the Buddha's dispensation on while protecting the country and the nation. He developed the fertility of the country and brought comforts and happiness to the people. Therefore he can be cherished by us as a great king who performed a noble religious and national service and as a national hero. His whole life is an example to us. Let us imbibe into our lives the examples that can be gleaned from his character and form a determination to perform whatever services we can render on behalf of the country, nation and the dispensation of the Buddha.

Activities

1. Write down the names of three sacred buildings constructed by King Dutu Gemunu.
2. Write down two examples that can be gleaned from the character of King Dutu Gemunu, to your own life.
3. Read the following sentences. If they are correct place a tick (√) if incorrect mark with across, in the cages given at the end of each sentence.
   (i) King Kāvantissa reigned in Anuradhapura ☐
   (ii) King Duttha Gāmini's lance has been enshrined in the Mirisavati Stupa ☐
   (iii) Phussadeva, who was once a general of King Duttha Gāmini, later received ordination ☐
4. Illustrate in a drawing the manner of worshipping the Ruvanvali Stupa by King Duttha Gāmini.
5. Prepare a board of exhibition with a collection of drawings on King Duttha Gamini, Ruvanveli Dāgaba and Queen Vihara Maha Devi.

For training

1. Sayimsu yasmim sugatassa dhātu
   Nimmāya ramsujjala Buddharūpam
   Suwannamāliti patitai namam
   Vandāmaham thūpavaram mahaggham
2. Rajjasukhâya vâyâmo - nâyam mama kadâcipi
   Sambuddha sâsanasseva - thapanâya ayam mama

Meanings

1. An image of the Buddha, in which the Blessed One's relics are enshrined, lies in this most valuable and noble stupa, which I now worship
2. This effort of mine is never for the splendours of kingship. It is for the longevity of the dispensation of the Buddha.

LESSON 21

PROTECTING OUR CLEANLINESS

1. Pâsala veta gosina
Nivasata Pemini vigasina
Engapata soda gena
Venat vedavala yedenu satutina

2. Hondin sodâ hisa
Dinapatâ nemen misa
Suvapat keneku lesa
Sitinu hekiveda sitanu nisi lesa

3. Niyapotu kappa gena
Tel gâ hisa pira gena
Bodu daruwaku lesina
Sitinu pirisidu lesin satutina

4. Udaya men savasat
Kema kemen pasuvat
Hondin dat maddot
Reke niraturu apata himi dat

5. Kemata pera pasut
Siruru kisa kala pasuvat
Saban gâlâ at
Hondin pirisidu keruma yahapat

6. Alut âhârat
Elavalu hâ palaturut
Kema hari yahapat
Nirogi diviyakata mul vet

7. Pâvahan nometiva
Vasikili noyâ yutu bava
Dena eya sihi etiva
Kalot sureke nirogi bava

8. Dahadiya kunu vekunu
Endum palandum no andinu
Endumen kiliti vunu
Sede leda duk eyin valakinu

Meanings

1. Wash your bodies as soon as you come home from school, and engage yourself in other work.
2. Ponder whether you can remain properly as a healthy person unless you bathe daily and wash your head well.
3. Trim your nails, anoint your hair with oil ad comb it. Like a Buddhist child maintain cleanliness and live happily.
4. If you brush your teeth well, in the morning as well as in the evening, and also after taking food, the teeth owned by you with remain protected.
5. Before and after meals, as well as after going to the latrine, it is salutary to wash your hands with soap and water.
6. Eating of fresh food, vegetables and fruits is very salubrious for a healthy life.
7. If you keep in your mind that you should not go to the latrine without wearing slippers and act accordingly you health will be protected.
8. Do not dress in clothes smeared with perspiration and dirt. Dirty clothes will induce sickness and miseries. Therefore avoid it.

Activities

1. Prepare a list of good habits that you should be trained in day-to-day life.
2. Deliver a speed on 'protecting our cleanliness' to your class
3. Illustrate in a drawing several good habits gleaned from this lesson.

LESSON 22

DELIGHT FELT ON BIRTHDAY

Amara was awake early in the morning. His mother was closely, caressing his head with overflowing tenderness. Amara realized that the whole day would be exiting.

"Isn't today your birthday, son?" said mother. "We will go to the temple in the evening. We will go in the morning to see your friend who is lying sick at the hospital".

Amara washed his face, and along with his parents offered flowers and lit lamps in homage of the Buddha and worshipped him. The dining table arranged by mother according to the Sinhala tradition was filled with various food stuff such as milk-rice, oil-cakes and pastries. Amara sat down at the dinning table with heart filled with pleasure. He was fed with milk-rice by mother with her own hands. He presented a sheaf of betal leaves to his parents and paid homage to them, in return receiving their benedictions. He received book containing several Jataka Tales as a present from father. Amara was greatly pleased, and shared his overflowing pleasure, by romping about in the court yards with his younger sister.



Saluting parents by offering sheaf of betal leaves.

An offering to the sacred Bodhi had been arranged at the temple in the evening to present benedictions to Amara. Flowers were blooming in the flower shrubs in front of the house. Pretty like a basket of flowers. In the evening Amara and younger sister gathered white flowers filling the whole basket, in order to make garlands of flowers.

The garlands were made by Amara's elder sister, in order to adorn the sacred Bodhi tree. In the string of streamers, by mother the words "May son Amara be protected by the Triple Gem. Happy birthday day" appeared. The grandmother prepared soft drinks. The basket of medicine with the quid of betel was made ready by father.

In the evening Amara's aunts-the elder and the younger arrived with his two (girls) cousins. The elder aunt had brought with her a bunch of blue water lilies. The young uncle came with Amara's two cousins (boys), bringing with them many gifts and requisites for offerings.

Everyone including Amara walked in the evening to the temple with them the requisites for offerings inclusive of coconut oil, flowers, soft drinks. The presence of Amara's class teacher and some friends of his class gave him great pleasure. Amara cleaned the temple courtyard and the flower stands, with the participation of his friends.

They lighted lamps around the sacred Bodhi, the sacred Cetiya and in front of the image house of the Buddha. Amara created with the lighted lamps at the foot of the sacred Bodhi, the words "Happy Birthday and the Blessings of the Tripple Gem to Amara! "he did not forget to light another line of lamps forming the words "Let us bless Samita!"

Amidst the ringing of the bells and the shouts of "Sadhu!", the soft drinks, guids of betel, flowers etc. were conveyed with great respect to the seat of offerings.

Amara arranged the garland on the sacred Bodhi, and hung the line of streamers on its branches. In the same moment a slow wind blew, rustling the leaves of the sacred Bodhi with a lulling sound, as if it was bidding "May son Amara be protected by the Triple-Gem!" With the wind blowing through the leaves of the sacred Bodhi, we felt a wonderful coolness. Amara was standing at a side, looking at this splendor with overflowing delight, and saying "How beautiful!"

Father escorted the Venerable Thera reverently to the courtyard of the sacred Bodhi tree. Father arranged a seat for him. "Today is our son's birthday. In addition to this act of merit we accomplished another meritorious deed in the morning. Our son's best friend Samita is sick and is hospitalized. Today in the morning itself we went to the hospital and cleaned the ward. With his own hands, our sons gifted all the patients including Samita with garments, ornaments, food, drinks, presents etc. We looked after their needs with

compassion and spent the whole morning with them pleasantly". So father explained the meritorious action in which they were engaged in the morning to the Venerable Thera.

The Venerable Thera established all of us in the five precepts. And chanted the stanzas with us. He chanted protective discourses and delivered an exhortation, while blessing both Amara and Samita.

"One's birthday is very important for one. It is a good habit to visit the temple on such a day, pay homage to the Triple Gem, and to engage oneself in doing acts of merit in order to obtain blessings. The act of merit done by his child in the morning is also beneficial. Attending upon the sick is a noble human quality. We should provide ministrations to the sick. Then we will become healthy. How noble is that act of merit done on your birthday on behalf or your friend who is lying on his sick bed! How pleased that friend will be when he thinks about it? Similarly the other patients too would have been pleased even for a minutes.

This child gave a good example to the whole country on his birthday displaying the value of friendship. That meritorious deed is sufficient to give long life to his son.

Rather than holding parties, eating and drinking on a birthday, it is exemplary to engage oneself in noble activities and receive the blessings of the Triple-Gem. How magnanimous is it to engage ourselves being Buddhists, in meritorious deeds such as helping the helpless, attending on the sick on our birthdays? We also can participate in the protection of the environment by adding a vulurable plant to it. So saying the Venerable Thera blessed all of us and ended his sermon.

At the end of the discourse, Amara, offered gifts of Dhamma to Venerable Thera and received his blessings. He worshipped his parents and the teacher and received their blessings. He departed from the temple with his heart full of pleasure.

Activities

1. Write two ways in which a birthday ceremony can be conducted with a religious bearing
2. Describe briefly how you plan to conduct your birthday ceremony this time.
3. Create a card to be sent to your friend on his birthday, containing blessings with the motto "delights felt on birthday".
4. Tell your friend about your feelings generated by engagement in religious practices on your birthday.

For training

1. Taman lebu divi pevete
Kotasak rata samaya vete
Puda nokalot numben pute
Melovata kisi palak nete

2. Jatiya ran vimanak ve
Agama mini pahanak ve
Eya reka gannata melove
Samat vetot puta numba ve
(Jatika Totilla – Venerable S. Mahinda Thera)

Meanings

1. If you do not offer a part of your life to your country and religion, then son, you are of no use to this world.

2. The race is a golden mansion. Religion is a gem-studded lamp. If ever there is a person who will be successful in protecting them, it is you, yourself, son.

Musical Notations

Song 1



Western musical notation prepared by Dulip Gabadamudali

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